

THE
NEW ODYSSEY,
BY THE
SPANISH HOMER;
BEING THE
TRAVELS
OF THE

CHRISTIAN HERO,

Ulysses Defiderius Pius,

Throughout the UNIVERSE,
To the Palace of that Sovereign PRINCESS,
Styled, the SCIENCE OF SALVATION.

Contained in Nineteen

CHAPTERS, RHAPSODIES, OR VISIONS;
To be Read, a Chapter every Night, between *Twelfth-*
Day and *Candlemas-Day*, as so many most diverting
and instructive *Christmas-Nights* Entertainments.

The whole making a fine Spiritual ROMANCE,
or, rather, a Sublime Allegorical POEM.

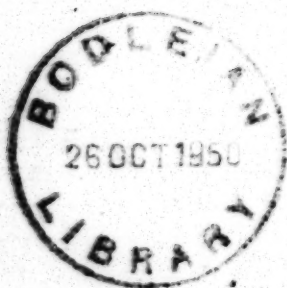
Being the valuable WORK of the learned and pious
Bishop of Osma, (surnamed, by the late Marquis
of Posa, Archbishop of Combray, the DEITY)
Don JOHN-de-PALATOR-DE-MENDEZA,
Marquis of Hariza in the Kingdom of Arragon.

Translated into most Languages of Europe, & published
through many Editions; and well recommended, as an excellent
specimen of that fine Visionary and Allegorical Manner of
Writing, by the late Archbishop of Combray, in his Original
Dedication to his Excellent Duke of TARENTOISE.

Now first Translated into English.

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R E A D E R.

IF the following Book should please its Readers, in the Translation, as the Perusal did myself in the Original, a PREFACE would be entirely needless to so Valuable a Work, that carries with it its own Recommendation: And all that I could say in its Favour, would be but detaining them from a greater Pleasure by a less; for, I no sooner read the AUTHOR's own Introductory Chapter, but I was led by a constant course of new-rising Delights, to proceed on, from VISION to VISION, with one uninterrupted and greedy Attention, 'till I had gone thro' the whole charming Scene, so beautifully pictured to us, from the Beginning to the End. That the Reader may have the same Feast of the Mind, is my hearty Desire; and therefore, to hinder him the least I can, and letting him welcome to fall to, as quickly as he will, I shall here premise him a few Lines, and those very briefly:

First, That they may have just some Notion of the Author to whom they are indebted for these pleasing Entertainments, let it suffice here to say, that the most Renowned Genius of his Age, in all Spain, was the Man, now universally known, through the World, by the Name of DON JOHN DE PALLAFOX & MENDOZA, and so eminent for his Learning and Sanctity; that among the Letter'd, and Better part of Mankind, he was, always, by one common Consent, surnamed The DIVINE. This sublime and distinguished Title, besides many other great Dignities in Church and State, was of his own acquiring; by which he added more Lustre to his Birth than he derived from it, though he came into the World with a high Title of Nobility, being Son to the Marquis HARIZA, in the Kingdom of Aragon. This was in the Year One Thousand Six Hundred, &c. he was bred at Salamanca, the whole Delight and Honour of that Celebrated University; which has given the World so many Subile WITS, that shone at the Head of all the ARTS and SCIENCES; when he stepp'd out of the studious and contemplative into the more active Scenes of Life, he was called by PHILIP the Fourth, to be one of his Principal Assistants in the Council of War; was sent by him, as Wisest Superintendant over all his Majesty's Fast and Important Affairs in the Indies; and created Bishop of a See there, named Los Angeles; and soon after, constituted Governor of New-Spain; where his Behaviour, during the Time of his Administration, was so prudent, faithful, and honour-

able, that, when he came back to give his Royal Master an Account of his Administration, his Catholick Majesty presented him likewise with the Bishoprick of Osma, as a fresh Reward due to his repeated Deserts. He knew this World extremely well, as a Wise Man ought to know it; as a Gentleman, as a Nobleman, and a great Magistrate; in fine, as a Christian Councillor to a Christian King; and, what is rare indeed, an Honest, and Exemplary Minister of State: But knowing as he was of the Ways of this World, he studied the next still more, and knew it better: a True and Worthy Prelate, and Bishop of the Church; a Ministerial Pastor and Shepherd of a large Flock; vigilant, and wise, in his better and greater Administration under the KING of Kings.

The Reader, that is curiously bent to know more particularly of him, may, if he pleases, have a Recourse to the Bibliotheca Hispana: But, for our present Purpose, this is abundantly sufficient to shew, how well qualified our Author was, by a happy Mixture of many various Talents and Endowments, to go through the great Task he has undertaken, of giving his Readers such an agreeable Instruction in so short a Compass, how they may pleasingly arrive at the Profitable Knowledge of the present World, and of the World to come; where it may be truly said of him, that he is one of those Seers arrived to a good and honourable Old-Age, through many long Travels of Wisdom and Experience; of whom Waller thus sings:

Both

Both Worlds, at once, they view,
That stand upon the Threshold of the New.

Miratur, Limen, Olympi. Virgil.

Secondly, As to the Work itself, the Machinery is as poetical, as the Christian Theology will admit: The Images, Similitudes, Allusions, Metaphors, and Illustrations are marvellous and sublime: The whole Allegory is noble, grand, and finely conducted: As to the Sentiments and Diction; in each part, they are wonderfully adapted to every Circumstance, Thing, and Person, shadowed, or pictured throughout the whole Poem: So plain, so familiar, so conspicuous, to the Eye of every Understanding; that the poor illiterate Man can understand the Meaning of it; so lofty, so divine in its Raptures, and the comprehensive Energy of Spiritual Aspirations, and Celestial Doctrines, that it will lift the Letter'd Readers above themselves: and those, that have been bred at the Feet of GAMALIEL, will, like St. PAUL, be rapt in their Meditations, which these high Lectures will be apt to raise, into the third Heaven. It has all the Beauties of that Poetical, Visionary Manner of Writing; which Mr. ADDISON describes, as the most Excellent; and in which he himself was one of the most Excellent and Successful Performers, if we except the Writer I am now speaking of, whose Work is above my Praise; and has, throughout, in all its vast Variety of Meanings, a wonderful Propriety of Word and Thought; and is a Master-piece

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of Judgment, as well as Invention. It can be likened to nothing so well, as to Jacob's Ladder; its Foot upon Earth, and its Head in the Skies. It will best speak for itself to all Readers, from the lowest to the highest: And, as to my writing in its Commendation; or, indeed, should any other Author, now living, offer at it, it would be a Kind of Vanity and Presumption, to pretend to add, by so much lower Opinions, as ours would be (after the higher and sovereign Suffrage of Monsieur FENELON, in our Author's Favour) to what the Archbishop of Cambray, in his Original Preface to his *TELEMACHUS*, says of our Bishop of Olinda's CHRISTMAS-NIGHTS ENTERTAINMENTS. CAMBRAY says, he himself pretends not to reach the Poetical Heights and Raptures, nor trace all those Visionary Beauties, which are without Number, (in the best Poem ever written in Prose) viz. this Work of the Divine PALFORD; and which are not only above Imitation, but, almost, above all Praise, and that excite the Wonder of all Readers: but, particularly, provoke the Admiration of those Judicious Readers most, that understand our Author best.

THE

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Christmas - Nights Entertainments,

I N

Nineteen V I S I O N S.

V I S I O N I.

*The Discourse between the Angel and the
Pastor in the Stable of Bethlehem.*

ONE Christmas-Eve, when all were preparing for Matins, a good Curate retired by himself, to meditate on the mystery of that happy night. So profound was his meditation, that it threw him into an ecstasy, and induced him to think himself one of those Pastors or Shepherds, who, called by the voice of Angels, went into Bethlehem, in order to adore that sacred mystery. Imagining to himself, that penetrating through the thick shadows, clouds, and darkness, that

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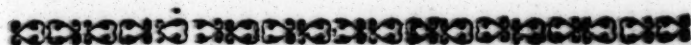
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covered the plains, and rested on the mountains, which he traversed, he was just going to enter into a vast field of light, which took its radiant source from a stable, where the divine infant lay. No sooner was he arrived there, but he found the place so filled with Angels, and crowded, as it were, with persons of eminent piety, who were all closely employed, some in singing praises, and others in offering presents to the new-born, that this good Pastor could not find room for access. But, by the help of his crook, rearing himself up, and lifting his head as high as he was able, he perceived, above the others, the holy Virgin, who was presenting the little JESUS to the arms of St. Joseph: who, with vast reverence, adored that abyss of Divinity, now circumscribed to a case of flesh, and reduced to the small circumference of his sacred humanity. In that very instant, cried out the Pastor with a loud and elevated tone of voice, O Lord, who art come into this world to guide thy flock; Pastor eternal! give, O give the proper lights, dispense sufficient graces to all Pastors whatsoever, that they may conduct those aright whom you have confided and intrusted to their care. I am a Pastor, without eyes, quite blinded, and in the dark, and how shall I then be able to guide others? Be it thy first miracle, O my God, to pour in light upon sightless me, and thy first mercy to bestow a cure on my infirmities. For, in fine, I myself am gone astray, I, who am obliged, by the duty of my profession, to mark, and point, out the way to others. This he
several

several and several times repeated, and was so loud in his repetitions, and so vehement in his requests, that the noise of his sighs, which accompanied them, alarmed a neighbouring Angel, who, turning towards him, said: My friend, take courage, and make no doubt but the God new-born will graciously grant you his assistance.-----The sorrowful Pastor, continuing his complaints, proceeded thus to address the Angel: O happy Spirit! who see my pains, and who, by the lights of your own excellent nature, well know, and look through all the weaknesses of mine, aid me, and take compassion of my wants. Very readily, replied the Angel, very willingly, with all my heart. I'll do it, for we have our posts and stations assigned us on this night to aid and assist the Pastors, as well as to adore the Lord. The Pastor transported and ravished to behold so much of goodness in the angelick form, first rendered hearty thanks to God, and then replied: Alas! I am blind, quite blind, and yet had I need to have the eyes of the Lincx to guide my flock aright. They lose themselves, and I lose myself among them. Then, thus the Angel said; this night spreads o'er the face of the earth so large a portion of light, that it is impossible for him to fail of it, or be without it, who will be only at the pains of looking after it. If you are under such a state of blindness, as you say; you are, indeed, a real object of compassion; and it is hence-but too apparent, that you have never yet been in those holy regions, where is to be seen the divine palace of that Princess, whom we in-

title, The Science of Salvation, in which all the virtues reside. Pastor, let me tell you, 'till such time as that divine Science shall have inlightened you, it is most assuredly true and certain, that you will be always in the dark, and can be never able to guide other people, ---- In what place, O holy Angel, said the Pastor, are these celestial abodes? what road must one take to arrive there? for I have a longing mind to get out of the shade and darkness of ignorance. If you will come along with me, said to him the Angel, I will, in a very little time, mend your prospect, and lay before your eyes, what you shall say is wonderfully great. I will shew you how to see clearly, through all the darkness of this short night, those mighty lights, by whose friendly aid thou shalt be enabled to become thy own guide, and to enlighten the flock that would follow thee. I would most gladly follow you, O happy Spirit, replied the Pastor; but yet, methinks, I could be full well contented to take up my stand here for this night, and would not stir a step from so charming a situation, where the Lord of lords is adored. For, if I depart from hence, what greater good can I find elsewhere? By all means, you have my full consent to that, said the Angel, you shall not stir a step upon any terms; what you propose is perfectly agreeable to my intention, Hold fast your crook; be sure you keep firm to that, and stand your ground. Fix, and, if possible, root your eyes upon the Lord of light, nor shall thy body be removed one inch from this delightful situation. But, Sir, my spirit then;

then ; ay, that indeed, yet, without ever estranging itself from God, must follow me, and travel wheresoever I shall lead it. Scarce had the Angel finished this his speech, but the Pastor began to follow him in spirit, by the force of that transport which seized all the powers and faculties of his soul, and they were employed in their several operations wheresoever they were carried by the spirit ; who, when he returned from his voyage, gave me the following account of it.



V I S I O N II.

The Pastor going to the palace of the Science of Salvation, meets with Self-Love, by the way, who leads him into the palace of the Spirit of the World.

THE Angel, said he to me, led me through a country, of which I never had the least sight or knowledge, so far was I from finding there so many sweetneses and consolations, as I had tasted at the stable near the Lord new-born, that this night, which proved, in its beginning, so infinitely agreeable to me, grew, in its progress, both tedious and troublesome ; I passed over high mountains covered with deep snows, through plains that seemed bewildered and untrodden.

Amidst all these difficulties, that which afflicted me the most, was, that I could not always keep my guide within sight, who frequently

quently left me to myself, to endure those hardships, without affording me one kind word—In fine, after a vast deal of fatigue and toil I returned, and thus accosted him. Alas! my good Angel, these ways are very intricate, dreadful, and dark. The night which was so agreeable to me in the stable, where the Lord of heaven and earth reposed, is grown black, and big with horror, and fills us with tears. ~~How~~ are you carrying me on through ways ~~which~~ are uncertain; and, at last, to an end, that, perhaps, is as uncertain. I seek for light, and meet with nothing but one abyss of darkness, one upon another, precipices that startle thought, roads that are desolate, perplexed, and hardy, and strike my soul with panicks: I am already half lost: I beg you to tell me, for once, the truth—Don't you deceive me? My good Angel, at these words, inspiring me with new courage, said thus—Be of good faith, and take hope along with you. It is by these ways that we must go to the palace of the Science of Salvation, where charity inhabits in the fulness of its power. Be sure you do not forget, and lose your courage, but maintain your perseverance to the utmost; for that is the only method of beginning the journey. All those, who are now the blessed inhabitants of the celestial abodes, went exactly the same road, and religiously and inviolably adhered and kept true to the same track. The beginnings are, at the first early setting out, very difficult and dark indeed: but these are the ways by which you must travel into light, just as the night leads

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on naturally to day; toil, to repose; and combat, to victory. Hence I took fresh courage; and continually, as I gained ground, the road appeared more easy, and still more easy; and I had some small glimmerings that faintly promised the day before me: but yet, some few fears remained behind, and I could not intirely shake off the little sadnesses and inquietudes, that ever now and then discomposed and ruffled my temper, and disturbed the peace of my mind: but, having exerted myself, and gotten the better of another length of this stubborn way, methought, I, at last, approached the end of this so tiresome and mortifying part of my journey, and was entering upon grounds that formed a very agreeable landſchape, where I perceived a multitude of beautiful seats, and filled with people of different professions. As soon as I came up to them, Self-Love, a young gentleman of elegant make, and winning presence, accosted me, who seemed to me to be very curious, and extremely fond of his own person. His eyes were very frequently fixed on his own beauties, and he seemed to delight his ears with the sound and musick of his own voice; and though his gestures, and his actions appeared to me a little too affected, he had a kind of, I don't know what, about him, that touched me strangely, and won me insensibly into an opinion, that he might reasonably like himself, and was mightily to be liked by others. He had fine large eyes, but short of sight. He received me with a graceful address, and the most courtly caresses. The

time that he was with me, my Angel disappeared. Then I had this young man for my Angel, to whom I thus expressed myself with much familiarity : friend, I am expressly and purposely come into these parts, from a remote and distant country, in order to visit the palace of the Science of Salvation. I would be glad to know if you can conduct me thither ? This was a kind of grating and forbidding discourse to his ear, and struck him dumb for some time. But, after pausing a little upon it, a sudden and lively joy flushed his whole visage, and with an air of gladness and vivacity ; With all my heart, answered he, I will undertake to be your guide, follow me. He led me through pleasant paths, delighting me from time to time with all the affable sweetness of an amiable conversation, and still approving of whatsoever I said myself. And, really, I cannot call to mind, that, during the whole time I enjoyed his company, that he so much as once contradicted me in any one single point ; only now and then, indeed, chid me a little, but with seeming kindness, for being somewhat too serious and reserved. I must assure you, that, though his flatteries afforded me much matter for reflection, and caution ; yet I could not forbear inclining to give him credit. I found him so agreeable a companion, that I could not resist the disposition of entertaining a particular friendship for him, which grew faster and faster upon me. Upon the whole, I had once come to resolution of making him my guide through my whole journey. After having travelled a long
time

time together, we arrived at a palace that made a very grand appearance, and over the magnificent portal of it were engraven these words in capitals of gold; GLORY, JOY, REPOSE. Through the gate, declining gardens lay open to the view, from whence the air wafted to us a melodious warble of well-tuned and well-mingled voices, and such well-formed concerts of melting and charming musick, as are far beyond the force of the finest imagination to conceive. This place appeared to be perfectly an enchanted palace. I was upon the point of making my entry, nay, was got one foot in, when I perceived my good Angel, whom I believed to be absent, and had given over all thoughts of me; and he held me back by the arm, saying, What art thou doing, unhappy wretch! to what place art thou going? I made him answer, that I was going to enter the palace of the Science of Salvation. Stop then, said he; for this is not the right place. At that word I was struck with astonishment; but this young man, who conducted me, said I, told me absolutely, that this was the very place. This young man deceives thee, rejoined he, as he is eternally wont to do all those, who frequent him. Come back with me, and know that this is the palace belonging to the Spirit of the World. That young man, who brought thee hither, and who sweetly diverted thee on the road, is named Self-Love. That promptitude and alacrity, which you found yourself so full of to follow, and believe him, is the alliance and the sympathy, which subsist between him and

thy soul. It was nothing but that, which made thee find his company so agreeable. The disgust, which thou didst take against his affectation in every thing he did, proceeded from the light of reason, which illuminates thee, wheresoever thou goest. It is certain I was never more surpris'd than I was to see the wicked trick, which Self-Love would have play'd me, and how treacherously he aimed to practise upon my too easy belief. I then turned towards him, and said to him with an honest and virtuous indignation. Is it so, traitor? you with your very flatteries deal about the blows of death; I shall know you again, and will take care to remember you another time. When he saw he was detected, he betook himself to flight; and my good Angel, likewise, at the same time, disappeared from sight.



V I S I O N III.

The Pastor is conducted by Holy Desire to the palace of the Science of Salvation.

FINDING myself, at this time, left quite alone, and not knowing which way to turn, I perceived another young man making towards me, who had a very gay air, and dress'd in a Stuff of a lively dye. Having now no guide to direct me in my Journey, I asked him if he would conduct me to the Palace of the Science of Salvation. He answered me, he

was ready with all his heart to comply with my request. However, I was now become somewhat diffident, and stood a little more upon my guard; fearing lest this must be just such another as he was, that had so dexterously passed an imposture upon me before: Therefore, before I would admit of him as a guide, I resolved to know who he was, and accordingly desired his name. My Name, said he, is Holy Desire. That Name gave me sufficient satisfaction; and, besides, I discovered, methought, in him somewhat heavenly, which gave me a strong and confirmed belief that he would not deceive me. Upon this I implored his Company, and begged that he would not desert me, on the road, on any Terms; which he very faithfully promised me. He conveyed me thro' paths quite contrary to those, thro' which I had been misled by Self-love; at which I was, at the same time, both astonished and delighted, forming to myself from thence this judgment, that the roads to these two great palaces, to wit, that which appertains to the Science of Salvation, and that which belongs to the Spirit of the World, were widely different from each other. But one thing, which afforded me matter of surprize, was, that the palace of the Spirit of the World should be of such vast extent, that after having travelled a prodigious length of way by the walls that surround it, I could see no likelihood of coming to any end. At last I perceived that, on one side it abutted upon the palace of the Science of Salvation, but with this difference, that from the windows of the palace

palace of the Science of Salvation, one might plainly see all that passed in that which belonged to the Spirit of the World ; whereas, on the contrary, this afforded no prospect of any one thing that was done in the other.

Thus I arrived at the palace of the Science of Salvation, which makes no very great appearance to the eyes of those, who have never been within it ; and the Porter of it, whose name is Experience, has somewhat very sour, shocking, and forbidding in his air and behaviour. However, I intreated him to give me admittance. He told me I was free to enter, that he did not stand there to forbid any body the door, but that he had express orders, on the contrary, to open it to all comers who should require it, and that having Holy Desire for my companion, I should be welcome and even meet with a much better reception than if he himself had been my introducer. Accordingly, I entered in, accompanied by Holy Desire ; but this I must say, that I was at first disgusted at the physiognomy of the Porter ; and his sour countenance made me loth to go in, so soon as I should otherwise have done. Insomuch that, had it not been for Holy Desire, who fortified me, and animated me with a true spirit of resolution, I do verily believe I should have gone my way back again : but I should have been guilty of doing myself a grievous injury, if I had not got the better of this weakness, by using a little violence with myself to overcome that wayward disposition : for I had not gone many Steps forward before I was seized with such an excess of Joy, that I
was

was transported, as it were, out of myself. I found in this palace a number of Persons of singular merit, who all received me with a sincere tenderness, rejoiced and congratulated my arrival. Every Soul of them caressed me so very lovingly, that they could not have done more, if I had been their own child.

The Porch of this palace appears little and low, to those who approach it, on the side of that other palace which belongs to the Spirit of the World. But the Inside is gloriously adorned with most magnificent apartments, with spacious gardens of the finest sort, where Persons of mighty knowledge resort. Some are taken up with prayers, and others involved in divine meditations; sometimes they converse together, and there are several to be met with, who make it their business to give all newcomers proper Instructions. Here are likewise to be seen ladies of rare and exquisite beauty, and of such modesty, that the sanctity of their manners adds to their charms; their discourses are the fountains of true honour; and their habits the badges of decency and innocence. There are no such things as contests and disputes to be heard in this place: all is here in profound peace; there is not a person who drops an improper word; every one enjoys his heart's desire, and lives in a state of perfect tranquility, content, and satisfaction.

I begged leave of Holy Desire to inform me, which of all these was the abode of the Science of Salvation? He told me he would shew me thither; but that I must first, by the way, pay a visit to Consideration, who was a Lady

of profound wisdom, and though she was a little slow in business; yet she was, otherwise, a person of whom the Science of Salvation had the greatest esteem, and summoned to the council-board in all her affairs. I accordingly went, with holy Desire, towards a mansion-house, that was placed in a very retired Situation, where I found two guards before the Door. This made me, at first believe, that I should have a great deal of difficulty to obtain an audience of that Lady, and I was just upon the Point of resolving to pass by, and go on straight, where I hoped to find the Science of Salvation. But Holy Desire gave me to understand, that I should, by no means, be made welcome, unless I had paid my visit before-hand to Consideration. I then advanced towards the guards, who, at a great distance, demanded who I was, and what I wanted; adding, withal, that I had best retire, and go about my business, without troubling their repose. These harsh words shocked me very much, and put me under more than a little consternation. However, I took heart, and told them I was a Pastor, who was desirous to be introduced into the presence of the Science of Salvation, and had been informed, that it was necessary for me to see Consideration first; who was to give me a kind of passport, and procure me access to that illustrious Princess. I at the same time begged the favour of their names. They replied, that they called themselves Retreat and Solitude, the guards of Consideration, and that it was their duty to take care of her repose; but that having

ving Holy Desire along with me, I was free to come in.

I no sooner entered, but Holy Desire led me up to a high gallery, which commanded the prospect of most beautiful gardens, watered with several curious chrystal fountains, that glittered agreeably, and seemed to refresh the eyes of the beholders. I passed through this gallery into another of a wonderful length, and the silence was every where so profound, that there was not the least murmuring noise to be heard but that of the leaves of the neighbouring trees, which a gently breezing zephir seemed to bear along like soft whispering through the galleries. Here many beautiful and curious portraits attached the sight, which represented to it several desarts, divers specious plains, and lofty mountains. All the way we went we saw too a great number of persons of either sex, who, keeping a deep and solemn silence, were wrapt up in meditation, some of them with their eyes attentively erected to the heavens, some again declining theirs, and fixing them suddenly on the earth, while others were feasting theirs more at large, and taking a wide survey of the party-coloured gardens, and the fountains, that spouted out their shining and silvery streams in the Beds.

From thence I went into another apartment, where I found several different persons all in the self-same posture, that there was not so much as a single person, I could meet with, to whom I had the least opportunity of once opening my lips, and had it not been for Holy Desire that stuck close to me, and was

my near companion wheresoever I went, I should have been apt to believe, that all, I had been seeing, was no more than the chimerical sport and play of fancy, a mere gay delusion, and whimsical amusements. I came, at last, into a very stately and spacious hall, in which was contained a large and copious library of books, and just at the end of it I saw a mighty venerable Dame, who was reading with the greatest attention. Here I put the question to Holy Desire, who that Lady was, and whether it was not Consideration? He answered me, that it was not; but that it was mother to her, whose name was Lecture, and that her daughter was in an apartment still further on. I saluted respectfully that grave personage, who received me with much civility. She, likewise, treated Holy Desire with much addrets; and it is, really, a wonderful thing to see how much he is in every body's esteem. For the moment it was anywhere perceived that he was present, it grew a point of emulation, and there was an immediate struggle who should give him the most endearing caresses, because he is said to be the happy descendant of a most worthy father, whose name is the Merit of the Lord, and a mother of very high, and dignified extraction, whose name is *Grace*, so that, purely for the sake of him, I received a hearty and honourable welcome, in every place whatsoever that I visited.

Seeing myself in a house, where there was such strict silence and so much leisure, I thought I might employ myself, at least in running
over

over the titles of the books which garnished and adorned the library; accordingly, I took a close survey of them, and I saw that they had all been composed by great authors, as well Philosophers as Divines, who had abandoned the palace of the Spirit of the World, to retire into this palace of the Science of Salvation. Here were several who had formed treatises upon the brevity of life, concerning death, and of the contempt of the world. Such were the books that were chiefly in use and request with *Lecture*, and *Consideration*. I admired, that in so large a library, there were no romances and comedies to be met with; I ventured to ask the grave Lady Lecture the reason of it? who answered with some commotion, and a little air of warmth and dissatisfaction, that in the palace of the Science of Salvation there were not any such vehicles of poison, and that not any-body had been so hardy, 'till that very time, as to propound to her such a question. I must assure you, I remained, for some time, under the greatest confusion imaginable; *Holy Desire* himself seemed to be a little perplexed at it, and to shew some concern for my ignorance. However he was pleased to make a good plea for me, and excuse me to the Lady, by informing her, that this was the first day of my being entered into the palace, and that I had not, as yet, been so happy as to enjoy the presence of the *Science of Salvation*. But, as *Lecture* is a Lady eminent for singular patience, she resumed her former air of complacency, and shewed me, with wonderful sweetness of temper

per, that there were some certain things, which we ought ever to retain in our thoughts, and be very vigilant never to let them escape, and depart from our minds.

I went forward from hence in the search of the apartment, where her daughter *Consideration* resided; whom we found in a sitting posture, with her back turned towards the door, at which we entered. The chair, on which she was seated, was made of a wood, valuable both for its great strength, and for the odoriferous flavour that issued from it: Its colour had a kind of sorrowful cast, and it was pale of complexion: This wood was called *Knowledge*. She leaned her head upon her hand, and cast a look, expressive of the greatest attention, upon a large river, and, lifting up the other hand, pointed out, with her finger, the precipitate course of its flood of water; still breaking out, from time to time, into these, and the like expressions. O eternity! eternity! an eternal hell, or an eternal heaven! a certain death! the hour uncertain! a strict and severe account! a loose and negligent life! pleasures that are small! and pains that are horrible! A little afterwards we heard her say, You are suffering, my Lord, and I am giving myself up to Sin! you on the cross, and I at my ease! you afflicted and sorrowful unto death, and I making merry, and counting Pleasure my life. A God of infinite bounty and goodness, and yet I not to love him! A God of infinite strength and power, and yet I not to fear him! A God of most strict and severe Justice, and yet I to have no
effectual

effectual thoughts of amendment ! At Words
 so pathetically moving, so pungently and for-
 cibly touching, as these were, I felt a tender-
 ness rising in my heart to such a degree, that
 I was ready to throw myself at the feet of the
 sacred Dame. Holy Desire himself, even
 began to redden, and to blush, that out of the
 mouth, and from the heart of a virgin, should
 come such Words, as darted fire into ours.
 But, as my whole design was to get a sight of
 the Science of Salvation, seeing *Consideration*
 so attentive, and not daring to interrupt her,
 I asked Holy Desire, to whom we could ad-
 dress ourselves in order to give her to under-
 stand the reason of our coming to that place.
 I no sooner started the Question, but one of
 her bed-chamber women, who is said to be a
 person of a very bright capacity and penetra-
 tion, by name *Forefight*, came up to us ; and
 to her Holy Desire declared our intention.
 Forefight told us, that her Mistress never held
 discourse with any body, but that she was
 always in waiting, next her person, in order
 to inform every person, what it was proper
 for him to do. Adding, that in the next ad-
 joining apartment we should find a young
 maid, whose name was *Fervour*, whose espe-
 cial commission it was to conduct to the Sci-
 ence of Salvation, all those, who desired to
 be introduced into the presence of that illust-
 rious Princess.

VISION IV.

The Pastor goes to visit Purity of Intention.

WE went to the apartment, to which we had been directed by Foresight, where, as soon as we came to the door, we perceived a very young, jolly, and agreeable girl, decently dressed in a flame-coloured Habit, who was quite alone, and, with a gay and smiling countenance, ornamenting an altar, and wiping down, and cleaning the Images, that rested upon it. We saw her taking into her hands the Image of the little child Jesus. The feet she reverently kissed, and to which she shewed a thousand testimonies of tender love. As soon as she had done on the one side, she went immediately to the other, prostrating herself before the Image of the blessed Lady, to whom she said : O Virgin most pure, when will the time come that my soul shall begin to serve you, and become agreeable in your sight ! when will the wished-for time come, that I shall duly acknowledge the love which you bear towards us, by a grateful return of mine to you ? While we were intent upon all that the lovely Child was doing, Foresight came up to us, which was the reason why Fervour ceased all her caresses. She told me, that we came to see The Science of Salvation. That instant the little Angel, pouring forth an amorous sigh, cried out aloud, Blessed be thou

thou, O Lord ! that there is one inspired to seek after thee ; and, taking me by the hand, Come, my dear friend, said she to me, O now happy art thou, to be thus chosen, (among so many people of the world who run headlong on to perdition) and called to the knowledge of truth. O ye truly happy souls, who aspire to that divine knowledge, take courage. The orders which I have received from Consideration are to carry you immediately to the Science of Salvation ; if you please, therefore, to go along with me. She conducted me through a little passage, where I heard several voices singing canticles to the honour of God. She told me, that this little passage was called Promptitude, or *Dispatch*. It was not long before I arrived at the apartment of the Science of Salvation, where I found two venerable matrons, whose names were *Truth* and *Sincerity*. They had so near a resemblance, that I took them for two Sisters. Truth was endued with an extraordinary beauty, and her two bright eyes cast a glittering lustre over all her other charms. She was clad in a white, and a silvery splendor seemed to bespangle her snowy vest, which appeared to irradiate on the eyes of her beholders continued beams of mild and serene light. She was attendant, in ordinary, to the Science of Salvation, and commonly in close waiting about the person of that Princess. As for Sincerity, she was decently and modestly arrayed, without any ornament or affectation ; and she always went in that kind of becoming dress which Truth appointed her to wear. It was, now, methought, that I was arrived

arrived to the height of my wishes, and enjoyed all that I could ask and hope: for, in that happy moment Fervour had been informing herself from those two matrons, who are the Sisters of the Science of Salvation, if I might have the liberty to present myself before that Princess; to which Sincerity made answer, that she would go and know her pleasure in that point. At her return she told us, that the princess inquired, whether I had seen Purity of Intention. I was very much surpris'd, that there was no body but Sincerity that spoke, that Truth should not speak a single word. I was informed, that, that Lady never speaks, but that she only makes herself understood by a hidden channel of conscious knowledge, which conveys her meaning secretly to the heart; and that, after that manner she explains, and unfolds herself much better, than another Lady, who, with all the sound and pompous vehemence of language, is universally known by the name of Eloquence.

As I began to be tired out, beyond all patience, with the delays and difficulties that hindered me from getting to the Sight of the Science of Salvation, I made this answer to Sincerity, that I had seen all. This Lady, who is all goodness, immediately believed me, and was that instant going to report my answer to the Princess: But Truth held her back by the arm, and told her in the mystick way of language, that she saw through my heart, that I had not spoken the truth. It is most certain, that I could not tell her manner of doing this; but this I know, that just as I was speaking, I
turned

turned my back upon Truth, and yet I perceived her, nevertheless, as if she glided into the recesses of my heart, and whispered secretly there; Why are you guilty of a falshood? I was heartily surprised to find myself among persons of so quick and bright a penetration, and all in confusion, conscious of my crime, I intreated Holy Desire to interceed for me, and obtain my pardon, which he very officiously performed, after having a little reprimanded me. Then Fervour said with an endearing familiarity.--- This way then, Pastor; let us go and pay a visit to *Purity of Intention*, She was not long carrying me thither, where my ears were soon alarmed with a loud noise, that several young women made in cleaning the apartments. I perceived one above the rest, named proper Observation, picking up a hair that she, by chance, discovered on the floor, and was throwing it out of the window. Another, whose name was *Diligence*, was looking, and prying very narrowly, first on one side, and then on the other, to see that every thing was exactly neat, and in the nicest order. I took notice of a third, whom they called *Attention*; and she was wholly busying herself in examining all matters very closely, and putting every thing to the test, to find if there was no alloy or mixture in it, which might prove, in the least, shocking to Purity of Intention. By these means of scrutiny every thing was perfectly pure, every thing neat to the highest degree of nicety. I was no sooner got in amongst them, but Diligence and Attention eyed me all over, in a moment,

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from head to foot; and discovered I had a little dust about me. They made me leave the chamber without more a-do, and wipe myself clean. As for Attention, she only had her eyes about her, and saw whether every thing was as exactly in order as it should be; but Diligence put her hand to the work, and took effectual care that it should be so. *Proper Observation* was the person who appeared, in my eyes, the most beautiful, and the most pure of them all, and she would not so much as once approach me. As I was informed, this virtuous maid, to preserve her own purity to such a degree, kept a strict and vigilant eye only over her own self, and over Purity of Intention, and that her perfection consisted in believing all others to be pure, and turning her whole application to the means of purifying her own person. I have been given to understand that, by taking this method, she has escaped a multitude of little disputes and animosities. She is always looked upon by every-body with a good eye, cherished, and loved by every individual, because she professes and entertains an esteem for the world, and holds no creature but herself in contempt. And here I cannot help declaring to you, that I was infinitely taken with the comportment of this amiable maid. But, to proceed, Fervour entered into discourse with Diligence, and acquainted her, that I was come, accompanied by Holy Desire, with the express order of the Science of Salvation, to see Purity of Intention, that she might examine if I was in a proper state and condition.

to appear before that Princess. This discourse struck me, to a degree of astonishment, inso-much that I turned towards Holy Desire, and told him, I was terribly afraid of my meeting with a refusal, unless he would stand my friend, and give me the benefit of his assistance, for, that I saw nothing in myself but misery; and that they would have good reason to distrust me, being born, as I was, full of corruption and frailty: but then again, who could appear without spot or blemish in the house where Purity of Intention itself resides? Holy Desire made me this reply; That, to see the Science of Salvation, face to face, and clearly, as she ought to be seen, it was absolutely necessary that I should, first, pass my examination before, in the presence of *Purity of Intention*.

He therefore, made me go, as it were, by mere force, into the apartment of Purity of Intention, where I took a great deal of content and satisfaction, in beholding myself, placed in the midst of so many resplendent lights: but then looking a little inwards, and growing conscious of my own numerous defects I was quite overwhelmed with confusion. I had scarce time for these hidden thoughts, upon entering the chamber, before *Fervour*, addressing herself to that most pure Lady informed her, that she had brought me, in order to my examination, and to stand the tryal, whether I was in a fit condition to appear before the Science of Salvation. Then Purity of Intention addressed herself to me in these

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terms,

terms, which appeared to me like so many beamings, that issued out from a fountain of light. *What end do you propose to yourself in coming hither to see the Science of Salvation?* I made answer to her, that it was in order to be taught all the duties, and obligations of my conscience. And, *what are your pretensions next?* said she to me. To render a good and just account of them, said I. Well, and *what do you hope to expect to obtain by rendering this good account as you talk of?* nothing less, said I, than an eternal reward. So that, continued she, *upon the whole matter you are seeking nothing but reward; and you would not be at the pains of doing a good action, if you did not promise yourself some profit, or enjoyment arising from it: if God did not, in this Case, propound to you a certain view of recompence, you would not be in any great concern about seeing the Science of Salvation, since lucre is the acknowledged motive of your enquiry, and the hopes of gain urge you on to the search.* Holy Desire, and Fervour both, perceiving me quite dashed at this remonstrance, prompted me, with a low and whispering tone of voice, this proper answer, *That I was not so solicitous in the search of recompence, although we are not all permitted it, as I was above all things solicitous to seek the glory and honour of God.* Purity of Intention, who perceived quite through us, cried out, *O Mortals! it is good and just that you should take care of your eternal happiness; but can you take a better or*
wiser

wiser method to assure yourselves of it, than by working purely for God, for his honour and for his glory.

At length Purity of Intention gave me a signal to approach her. As soon as ever I came within her reach, she opened a beautiful crystal cabinet, out of which she took a key, which was called *Self-knowledge*, and with this she unlocked, as it were, all the folds of my bosom, and laid them open to view. She then took my heart into her hands, which, methought, she began to consider in the midst of some beamings of light, that issued from the face of our Saviour, which was finely painted in that chamber. These rays poured themselves forth upon a clear glass, which is called, the *Mirror of Perfection*, directly over against which is fixed a second glass called *Appearance*, which receives and borrows its rays from the first. It was between these two glasses, and in the midst of these shining rays, that she began to take a close survey, and a narrow examen of my heart. I never, in all my life, had the feeling of an astonishment like this, when I saw my heart placed in the midst of so many lights, and lodged in the hands of a searcher, so curiously, and so delicately pure. For those rays all struck upon it, as directly as on a centre, and penetrated it through and through in such a manner, that there was not so much as a single fold but what was made visible, and appeared entirely manifest to sight. Alas! now was the time come when I found it inexpressibly more miserable and wretched, than it ever appeared to

me before. As soon as ever she had poized it in her hands ; this heart, said she, weighs heavy, very heavy.----There was in very deed, too much reason for what she said, for all the cares and sollicitudes of my life, and the charge of my flock had not a little contributed to its weight and pressure. At length that Lady penetrated this heart of mine with her eyes, as it were, with new rays, and said ; I perceive there but a few drachms and scruples of desire to see the Science of Salvation. I do not find that all true wishes in it scarce weigh two carats, and it is far from being ready prepared to receive four and twenty. Nevertheless, said she, enter ; thou shalt have the favour of presenting thyself, and when thou shalt behold the Science of Salvation, she shall bestow on thee all that is wanting to complete and accomplish the purification of thy whole man. Perhaps the vehement ardor of true charity, and burning love may enter, and take place in thy bosom ; and then that will dispel and consume all the imperfections that remain. She restored my heart to its former situation, and locked up my breast as close as ever, that no body could say it had been opened. I leave you to think how I was covered over with shame and confusion, to see, in such pure hands a heart that was full of gashes, remorses, and deformities. I went forth with Purity of Intention, but without presuming, or so much as once daring to lift up mine eyes before her.

VISION



VISION V.

The Pastor goes to see the Science of Salvation

FERVOUR and Holy Desire brought me into the antichamber of the Science of Salvation: where I met *Truth* and *Sincerity*, who had just made an end of Instructing two young men and an old one, that were come from enjoying the presence of that august Princess. The two young men were going to become Carthusians, and the old man gave some inheritances which he had possessed to the poor; reserving only a very small modicum for himself, and retiring to lead the remnant of his life in the company of a holy priest, with whom he had no other business but to follow the rules, which he should lay down for the working out his Salvation.

I then begged of Fervour that she would solicit my immediate introduction, because I had accomplished every thing, and gone through all the offices regularly, and performed what was previously or requisite to be done. She made no further ceremonies but went in without more ado; and, after a short stay, returned with two venerable ancients, whom she stiled by the title of *Joy* and *Progress*. *Progress* was dressed in a stuff that was extremely rich, though it did not make the finest appearance to the eye. *Joy* was habited in another stuff that was not really so rich in itself, but made a much more beautiful and

flourishing figure. These two old men held each of them in their hands, the badges of their offices, inasmuch as they performed the functions of equerries and gentlemen-ushers to that Princess.

By this time Truth and Sincerity came up with me, and both taking me by the hand, conducted me to the great room of Audience. I was very civilly received by the door-keeper whose name was *Utility*, and in his hands they left me.

This door-keeper had no sooner introduced me into that spacious hall, where the Science of Salvation was present, but I found myself quite a different creature from what I was that moment before. I was thoroughly surprized, and it fared just so with me, as with a person who sleeping, dreams himself to be in the midst of darkness, and waking suddenly finds himself in the broad face of day. But it was still quite another thing with me as soon as I perceived the Science of Salvation. For over and above the extraordinary transport of joy I felt, I was seized with an unpeakable admiration of every thing I beheld, and more because I discovered many wonderful things, that were all then utterly unknown to me.

The Salon or presence-chamber was extremely clear and lightsome, magnificently meubled, and enriched with excellent paintings, which represented the histories of several famous conversions; as for example, those of holy David, Saint Paul, the sinful Woman, Saint Augustin, Saint Francis, and other great Penitents, Emperors, Kings and Princes, whom

whom the Science of Salvation had conducted to greater crowns, than those which they had before possessed. All these performed by two persons of great reputation namely *Narrative* and *History*, who are devoted to the service of that Princess, and are even busily working to embellish her rooms of state. The Science of Salvation was attended by several great personages, eminent for learning and sanctity, who stood all about the presence chamber bareheaded, attentively listening to the oracles which proceeded from her mouth. She broke off her discourse on purpose to give me audience. Then it was, that Joy, Progress, Holy Desire, and Fervour, who accompanied and supported me, made me advance even to the foot of the princess's throne, which appeared beautifully plain to my sight, was solid, extremely strong, and formed of a wood called *Surety*. The Science of Salvation was seated thereupon; under her feet was to be seen the globe of the World, but placed under them at such a convenient little distance, that the soles of them did not so much as touch it. On her sides were seated two great ladies, upon two rich stools. The one named *Reason*, who was dressed in a stuff of an inestimable price and vastly strong which was called *Durance*: The other lady's name was *Sapience*, who was arrayed in a precious stuff called *Virtue*. The stool on which Reason sat, was framed of exquisite materials called *Discourse*. And that, on which Sapience was placed, was likewise framed of materials, if not finer, at least full as fine as the other, named *Goodness*.

The Science of Salvation is a very venerable and majestick lady, of an extraordinary beauty, exquisitely agreeable, good and beneficent. She wore on her head a crown named *Influence*, and in her hand she grasped a regal scepter called *Power*. She hath the brightest and most radiant eyes, an ample and copious forehead, her hair is of a lively kind of white, that surpasses imagination, and excites wonder and esteem. She is robed in the richest of stuffs called *Contentment*. Seeing her so loftily elevated, I asked of Holy Desire, how I might but approach to pay her homage? Fervour more ardent, ever besought the Science of Salvation, that the usual steps might be placed for me to ascend and perform my duties. Her request was no sooner granted but the two Gentlemen Ushers of the Princess placed the steps accordingly, which are large, firm and secure, and are termed *Efficacious*. They were covered with a rich tapestry called *Comfort*. I accordingly went up, accompanied by Holy Desire and Fervour. The more I approached the Science of Salvation, the more I was surprized to behold so much beauty and majesty in the face of that princess, from whence a beamy radiance seemed to issue forth, as clear and bright as that of the Sun. She received me with so much gracious goodness, that I took the liberty of kissing her hand in the humblest manner. I next saluted Reason and Sapience, with all the veneration that is due to them. I asked Holy Desire, if I might speak to the Science of Salvation, and unfold to her the reasons which brought

brought me thither. He told me that she was a most sweet and gentle-natured sovereign, and that she would even rejoice to hear me. However himself was greatly astonished and made it a subject of wonder, how, after having seen her face to face, I could have any thing further to desire of her: because there was no possibility of seeing her without being truly illuminated, and purged from all those noxious vapours, those false lights and *Ignes fatui* of the mind, by which the soul of man is liable to be misled. Mean while being overjoyed to speak to her, I said, O illustrious and puissant Princess, who is rich in the possession of the lights of the All-powerful, who enlighten so many blind people, and to whom the world stands so highly indebted for the numerous benefactions, and blessings which you daily and hourly shower down upon their heads; I most humbly supplicate to learn what it behoves and imports me to do in order to obtain Life eternal. Her answer was, *Despise the Temporal*. And how shall I beat down passions, that I feel rising up within me so powerfully strong? *By renouncing thy self*, replied she. Well but then how shall I govern my flock? *Govern well thy self*. Yes, but how to do that, there's the point I press? *By taking strict care of the flock committed to thy charge*. But if I meet and am surprized with the difficulties in the performance of my several functions? *Consult God*, said she. And how shall I consult him? She answered me, *in prayer*. Alas! Dread Princess I am so frail, that I am under mighty and terrible apprehensions

hensions, which seem to tell me, that I shall not be able any ways to amend myself. Fear God, said she, have confidence in him, and O be ever mindful of this one great truth, that Charity is the virtue that will lead thee forwards and perfect thee in the practice of all other virtues whatsoever. But, said she, for the sake of Holy Desire and Fervour that accompany you, I am willing you should see all my palace, and the riches wherewith it abounds, *Wisdom*, whom you see here, shall lend you a maid out of her train to conduct you, whose name is *Clearsightedness*, she carries with her the key of truth, and they call that key the Light of Heaven, by virtue of which you shall discern all things just as they are in themselves, and stripped of all foreign colour and external disguise: And for your still greater security, Reason shall equip you with the ray of her Science, which will not only, make you see every thing without a cover, but will make you thereby conceive, and thoroughly perfectly comprehend it. Be sure you fail not in your passage, as you are making your tour through the Virtues, to pay a visit to *Charity*, before you venture yourself again amongst the vices, that reign in the Palace of the Spirit of the World: Because, being a pastor, it is necessary you should know them, in order to apply to them their proper remedies, you shall beg of Charity to accommodate you with a guide, a pious and ancient matron called *Reservedness*, to go thither with you; for her company will prove of great importance to you, amongst such a croud of enemies as you will

will meet with there. Besides, it is highly convenient that you should have an interview with *Counsel* before you depart from my palace. So now go thy ways in peace, Pastor; fear and love God, and serve him, by turning all thy care and application, for the pure love of him, to the benefit of his creatures. This said, the Science of Salvation called to her immediately, that lovely and charming virgin, who is named Clearfightedness, to whom she presented a key, called the Light of Heaven. Reason, who was there present, gave the beautiful and wise damsel a ray of christal, through which one might look clearly into the source and origin of all things. Then I retired from that pleasing station, having first prostrated myself lowly at the feet of that great Princess, and rendered her my hearty and unfeigned thanks, for the gracious favours, which she had bestowed upon me. Neither was I deficient in paying the utmost marks of my respect and reverence to Wisdom and Reason.

When I had descended from the foot of the throne, I intreated the two Gentlemen-Ushers, who waited at the bottom of the steps, to let me make a short stand there, and consider, and pause upon the magnificence of that charming place. While I held my eyes attentively fixed upon so many surprizing and wonderful objects, an amiable person, who appeared to me to be all soul, spirit, and genius, came up and accosted me. I took the freedom of desiring her name, and she told me very frankly she was called *Instruction*; and that it was her province to explain doubts, and

and resolve all difficulties. I do assure you this was a meeting that filled my soul with rapture ; for she came in the very critical Juncture of time, to give me a light into several things, which I was then considering, and which put me frequently in need of Explanation. I began with asking her, why the Science of Salvation had placed her throne above the world? Friend, replied to me Instruction, the Science of Salvation is above the world, because she despises it : she does not so much as touch it with the soles of her feet, because there is nothing in the world capable of attaining so high, and all of it is so far beneath her. He, who is once undeceived, and illuminated with her lights, has nothing more either to desire, or to fear in the world : nay, he is not willing to hear discourses of any thing belonging to it. The chair of that great Princess is Surety, because Truth, which is infallible, is its supporter. The chair of Wisdom is stiled Probity, or Goodness, because without that foundation, it is impossible for Wisdom herself to subsist. The seat of Reason is properly stiled Discourse, because it is by that which we find her out. The steps, by which you mounted towards the throne, are called Efficacious, because it is absolutely necessary that the ways, which you take to arrive at the Science of Salvation, should be actually and effectually sincere ; not meer outward shew and grimace. That carpet, which is called Comfort or Consolation, denotes the joy and content, which those receive who participate the rays of light, which are dealt forth and distributed

tributed among them by the Science of Salvation. The scepter, which she holds in her hand, is a mark of her power, for the Science of Salvation surmounts and surpasses all created things, and places beneath her feet all transitory grandeur, riches, and pleasures, which ever pass away from the sons of men, when Death comes with the certain and fatal summons, and calls upon them to depart. In fine, her Crown bears the name of Influence, because the perfect Science of Salvation is a light so great that it cannot proceed but from the Creator, it cannot derive its source but from that supreme light of all, the day-spring from on high, that, with its divine emanations, visits and influences all those souls, which ardently, earnestly, and sincerely desire it. Then said I further to her, there is not any science, whether natural or supernatural, but what this Lady, whom we call sapience, fully possesses, even to the perfection of enjoyment. The answer which Instruction gave me, was this, that the Lady actually knew a great deal, and her knowledge was vastly extensive, but that, which she knew, was what I imagined. My dear friend, proceeded she, it is Science which knows things, that you hint at, and not Sapience. Their ways of knowledge are widely different from each other. Science consults, examines, and after all, doubts, even whether she knows. That which she does really know, and frequently when she is persuaded that she knows a thing well, then it is that she is the furthest from it, and the most ignorant of all. But
 Sapience

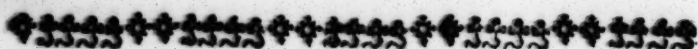
Sapience knows to love and follow that which is just and equitable.

She knows to hate evil, and to shun it. She knows to submit and subject herself in all things to her Creator ; to suffer for him, even all the pains which accompany this wretched life. She knows to conform her spirit to the law of God, and to acknowledge that all profit and wisdom besides, is no better than sordid baseness, and mere chimera. And this is to happy a Science, this knowledge of the true good, that there is nothing more necessary, nothing that more challenges our veneration and esteem : Of consequence, one ought to despise every thing as useless that conduces not to the leading us that way, and every thing as pernicious that may obstruct our Passage, or throw rubs in our way, and hinder us from arriving to it,

Truly, said I to her, you have shewn me a Science very rare and uncommon, and with which, hitherto, I have never held the least acquaintance ; and yet I fancied myself extremely knowing. For I know Divinity, the Canons, the Laws, Philosophy, and, in some measure, almost all the other sciences and arts. All these kinds of sciences, said Instruction to me, without this other science, may prove great occasions of your ruin, and contribute much to your perdition. But as to this Sapience, rejoined I, may it be learnt at any age ? O yes, answered she, and he who has once acquired it, knows more than those short limited sciences, of which you speak, can teach him, when they are all joined together.

gether. For it is really no better than knowing just nothing in effect, when a man knows not the method of securing to himself eternal Salvation.

And that Lady, who is known by the name of Reason, said I to her again; does, beyond all doubt, know how to frame an admirable discourse upon any subject whatsoever. It is impossible but that she should, considering the vast genius she is endowed with, and her exquisite and subtle extent in forming syllogisms and enthymemes. Now you are grossly out again, replied she, you are quite wide of the matter, and mistake egregiously. That Reason, which you are talking of, is cobweb-artifice, and chicanery of the schools, which reigns only in the palace of the Spirit of the World. There is another way which is call'd ratiocination, or right reasoning, which is necessary enough, and which is made use of in the universities with much profit and emolument. But Reason, which accompanies the Science of Salvation, is but little addicted to discourse, because forasmuch as she regards Salvation in every thing, she sees it, she meets it at every turn, and finds it, whenever she has a mind, with the greatest facility and ease. She makes use of one light, which is called the Natural Light, and another, which like a polished mirror, shining as bright as the Sun itself, in its meridian, is called Supernatural Light, and by the guidance of these, she moves peaceably on, in whatsoever she proposes to undertake.



VISION VI.

The Pastor, conducted by Clearfightedness, to visit all the Virtues that are in the Science of Salvation, makes his first visit to the Holy Fear of God.

SCARCE had Instruction made an end to me, of expounding all these things, when Clearfightedness coming up to me, took me kindly, by the arm, and said, come let us go this way Pastor, your sheep are left to themselves, it is high time for you to think of returning to your charge. You tarry here to reflect and and meditate upon things, which you ought, before now, to have reduced into practice. This Maid constrained me to follow her, accompanied still, as I was, by Holy Desire and Fervour. She conducted us through beautiful gardens, telling me, that I ought, above all things, to go first and seek the Holy Fear of God. Let us go, said I to her, by all means; with you, I will go to all, and every place you please. We passed through a garden which contained a large stock of flowers, that were of a yellowish complexion, and yielded but a weak, faint, and sickly odour. I desired to know if this was the garden of the Holy Fear of God? She answered me that it was one of them, and that the gardener was a very negligent and slothful man; it was true, indeed, that he had began to cultivate it, and had taken
some

some small pains about it, but that he soon tired and relaxed, without going through with his work, and putting it in intire compleat good order. I presently after met the gardener, who was a man of a melancholy countenance, and talked mightrily to himself. I enquired his name, and he told me he was called *Attrition*. O, said I, what a dismal looking creature, what an odd-melancholy being is this? Melancholy indeed, replied Clearightedness, but yet he has his virtues. For Attrition, by coming to the speech of a venerable Dame, called *Confession*, and communicating to her all her foibles and infirmities, mends upon it wonderfully, and then his trees put forth fruit of a good flavour, and his flowers yield a very agreeable smell.

From hence I passed forwards into another garden, which far surpassed this in excellence and beauty, and was watered by two fountains called the *Eyes*. Here also I met with a gardener, who fixed an affectionate and passionate regard upon a picture of our Saviour, which was placed directly fronting of the two fountains. I inquired his name too, and he told me it was *Contrition*. And where, said I to him, is the Holy Fear of God? You will find her, said he again, in this place, accompanying his words with a kind and friendly motion of his hand, that pointed, and directed us to her sacred habitation, which stood at the distance of a few paces. I then made approaches towards that awful abode, where I soon descried the source and origin of all the Virtues, surrounded by an almost infinite number of Saints, who

who honoured and revered her from their inmost souls, and loved her from the bottom of their hearts. She was seated in a chair framed of a most precious wood, called the Knowledge of God. I heard her, methought, with a trembling tone of voice, uttering these words: *Venite filii, audite me, timorem Domini docebo vos.* Come, my children, hear me, I will teach you the fear of the Lord. At that voice I saw Peter leave his nets; Paul renounce his spirit, and acts of persecution; Magdalene take leave of her gallantries; and all the Saints, in general, bid a final and last adieu to the interest and grandeur of the world. She covered all those that went into her apartments with very rich robes, called the Robes of Grace. I was extremely rejoiced that I had obtained a gift of the Holy Fear of God, that most high Virtue, or, to speak better, and more properly, that most high gift of the All-high. I approached in the most humble manner to salute her feet, and I retired with a kind of heavenly delight, after having happily received her holy benediction.

As I was just ready to go out again, but thro' a different door, from that, through which I entered, I found several fine Children, whose hearts were so replenished with Fervour, that they carried visible marks of it, shining forth upon their faces, and they were moving onwards by the side of a mighty venerable Man, who looked as he were a Father to them all. We discovered, likewise, in this place, a Lady, who made still a more noble appearance, than the old Gentleman, and was busied in adjusting

ing the habits and ornaments of her Children, whom she adorned with the richest dresses. I desired Clearfightedness to acquaint me who those little Angels were, that had the happiness of their education so near the Holy Fear of God ; and next to domesticks, were trained up in the very neighbourhood. The answer she made was, that they were young children, who, in time, grew to be persons of great significance, and that they were called *Holy Purposes*, that the name of the venerable Man was *Amendment* ; that the Lady's title was, *Confidence* in God ; and that these two had the care and charge of bringing up those little infants. Fervour no sooner beheld them, but she ran to their embraces with open arms. The little Angels were as forward on their sides ; they flew towards Fervour, as if they were winged by their transport, and gave her a thousand of the most tender and rapturous caresses. We took notice, that Amendment was deeply engaged in discourse with a young man, who was just come out of the great hall, where the Holy Fear of God resided. I drew near to them, and over-heard the young man saying : It is now, that I fear God.----If you fear him, said Amendment, why do you not shake off these evil habits ?---The young man answered, Because I am not able to do it. You fear him not at all, then, replied Amendment. I would willingly fear him, without leaving them off, resumed the young man. ---That is quite impracticable, utterly impossible, rejoined Amendment, a person cannot serve two masters so directly opposite ; namely,
 God.

God, and the Devil : there is no such thing as being introduced into the grace and favour of God, while such criminals cleave and adhere to the heart. If you fear, then, my son, amend; if you do not amend, it is most demonstratively plain that you do not fear.

I discover'd, next, in a little corner, a venerable Ancient, who was saying to a youth : my child, deal plainly, and speak out the naked truth ; if you disguise matters in the least, look upon this as certain, that you are lost to all intents and purposes, ruined beyond all resource. They were in mighty contest together. The old gentleman exerted his utmost efforts to bring him to the acknowledgment of some fault or other, to which the youth would by no means submit. I overheard the youth telling him, that he could not prevail upon himself to confess and acknowledge it. Nay, replied the other, that you certainly may if you please, being left entirely to your own free will and disposition. But it goes terribly against the grain, said the boy, and gives me the greatest pain imaginable but to think of it. The pain will be much greater, my friend, replied the good old man, when, for the not having acknowledged it, you shall incur an eternal condemnation. I cannot, for shame, confess, said the youth. Alas ! my son, replied again the venerable old man, you greatly deceive yourself, it is rather a hardy obstinacy of temper, that restrains you from owning the crime. After having heard all this discourse, I said to Clearfightedness, Here is a strange conference
going

going on, pray let us listen to it a little. Clearfightedness answered in the negative. By no means said she, do not go any nearer, for fear of giving them interruption; I will tell you what it is they are about. ' That good
 ' old man, who is lecturing the boy, is a person
 ' much enlightened, and very virtuous, that is
 ' called *Holy-Shame*, and is endeavouring to
 ' make the boy confess his faults, ingenuously,
 ' candidly, and without reserve. The boy's
 ' answer is, that he is not able; whereas, the
 ' truth is, he is not willing to do it. He cries
 ' out likewise, that he has not the courage :
 ' Mean while, he has the dangerous boldness
 ' to continue very wicked, and yet hath not
 ' the courage to become good : He pretends
 ' that shame stands in his way, and is his im-
 ' pediment. The ancient reprehends him,
 ' and tells him plainly that his allegations are
 ' by no means true; that it is a false and ill-
 ' grounded plea; that true shame is so far from
 ' hindering people from telling the truth,
 ' that, on the contrary, it presses, it always
 ' urges them to tell it.' Thus you see the
 Boy is only contriving to cheat himself. Upon
 this, said I to Clearfightedness, What! does
 shame prevail upon a man to reveal his secret
 crimes? on the contrary, I should be apt to be-
 lieve, that, where shame has any hand in the
 matter, it would be a great hinderance, and
 discourage a man from laying open the deform-
 ities of his mind. You are intirely in the
 wrong, Pastor, said she; that, which you call
 shame, is no better than perfect assurance,
 downright impudence, as the holy man very
 justly

justly told him ; though sinners are pleased to soften, smooth, and colour it over with the specious and modest title of shame, and bashfulness. Is there any thing like a man's being truly ashamed, in not daring to shew honour enough to declare and acknowledge those sins, which he had the hardness to commit without fear, and without shame, in the very presence of God himself. On the contrary, it is still rising to a higher pitch of insolence, it is growing still more hardy, becoming still more criminal, not to be willing to confess, and reveal to the Divine Majesty, what he already knows. But, on the other hand, frankly and ingenuously to confess them with sincere compunction, and in the true and honest confusion of heart ; it is this, and this alone, that we may properly design to be a true sense of shame. That shame, which restrains men from such an acknowledgment, is nothing else but pure self-love, and downright deceit. Real-shame is the daughter of Truth ; she is all sincerity, all plainness and openness, turns herself quite inside out ; inasmuch as she derives her very birth from the bowels, and intrails of Truth itself. She has her residence in the house of the Holy Fear of God, and lives under her roof. Her name in the Latin is *vericundia*, that is to say, formed out of truth ; as *iracundia* is formed from anger and choler. There is, that I know of, no other difference between them, but that they go dressed in different colours, Truth, in white ; and Shame, in red. And to express myself still more clearly on this head ; it is Shame that brings Truth
to

to light, that makes things to be known as they really are in themselves; in a Word, without Truth there can be no shame; for it is even an ignominious, and shameful thing to be guilty of falsehood, the least lie, or to tell an untruth. I am very glad, said I to her, to have learnt so much: as far as I can see Holy-Shame has it not in her power to tell a lie; and one is sure that every thing is true which proceeds from her mouth, in whatsoever discourse she may chance to be engaged; which is quite otherwise in the case of that other kind of shame, that sinners, committing a gross misnomer, are pleased to call by that title: it being nothing else but the height of flagrant impiety, and daring insolence, to hide and conceal the truth from God, and the minister, whom he appoints to be witness to the confession. You speak extremely well, said she, to the matter in hand. Thus impious and wicked men, continued I, would pass that upon the world for a virtue, which is an enormous vice, and gross prevarication; who, while they are in the very act of perpetrating a sacrilege, give out, for excuse, this false shame, which is an additional crime, and an aggravation of their guilt. It is too true, too just a charge, replied Clearfightedness; it is the way of the world thus to alter the names of things. They bestow upon vices the titles of virtues, and stigmatize virtues with the names of vices. If a man be a profest insolent, their title of honour for him is, that he is a person of gallantry. If a woman be a forward bold woman, they qualify that boldness, by calling it a hand-

handsome and decent assurance. On the prodigal they throw away the name of a person of liberality; and are so generous even to the covetous and avaritious miser, that they embellish, and enrich his sordid character with that of being a good œconomist. A cruel, barbarous, and savage man is extolled, by such worldly people, as a brave and valiant hero. Thus, under the names of virtues, the world gives us a sight of all the vices; but let us take Religion next in it's turn.



VISION VII.

The Pastor goes to see Religion.

CLEAR-SIGHTEDNESS led me through a road, that was very much illuminated: in the passing along, I heard psalms and hymns singing to the praise of the Lord, and voices from heaven, which seemed to make responses to those divine canticles. I there saw Divines who were expounding, with the utmost exactitude and wisdom, all the doubts and all the difficulties, which were proposed to them; and after having gone through some other particular places, I arrived, at length, to the antichamber of Religion, accompanied with Holy Desire, Fervour, and Clear-sightedness, who all went on before me, to procure my access. Scarce had they time to ask leave, before a boy came up to me so lively, and so full of active zeal, that he seemed to dart a kind of joy into me, at his arrival. He was dressed

dressed in a habit very richly embroidered, the
 ground whereof was a fine azure blue : this
 little angel was of a sweet temper, of a meek
 and gentle spirit, and was singularly remark-
 able for having something in his port, that car-
 ried with it an air of majesty and grandeur. I
 saluted him ; but he, without informing him-
 self who I was, upon the first sight of my ca-
 nonical habit, asked me immediately if I had
 not a desire to speak with Religion ? I told him
 I was, in reality, very desirous to speak with
 her, and had some affairs of much importance
 to communicate. He inquired if it was about
 any thing that wanted to be remedied in the
 way of my function ? I told him that there
 were many things belonging to that, which
 called aloud for a reformation, but that there
 were still many more, which particularly re-
 garded my own proper person. The little
 child, taking me fast hold by the hand, said to
 me with much earnestness ---- In the name of
 Heaven, O Pastor, be not slack, be sure you
 be not remiss in procuring all proper remedies
 on those occasions. I admired this vivacity
 of his, as much as I loved it, and it pleased me
 to the very soul. But pray, said I to him, let
 me intreat to know who you are ? He an-
 swered, my name, O Pastor, is *Zeal*. I am a
 person who devote the whole endeavours of
 my life, and consecrate the end of my being
 to the service of Religion, and I do promise
 you to exert myself, and use all my good
 offices with her in your behalf ; provided only,
 that you, on your side, will be sure to perform
 your duty with fidelity and diligence. He

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added

added, ---- Go to work heartily, and set about it immediately, my dear friend, and slip no opportunity, lose no time in matters of such weighty moment and importance. Thou excellent child, thou beauty of a boy, said I, there is nothing that is so mighty pressing. It is requisite that I should first see Religion. Perhaps the affairs that bring me hither are not in so bad a condition as to stand in need of any extraordinary remedies. That may be too, replied he ; but still, will you give me your word, nay, will you plight me your troth, to be assiduous in your application of such remedies, provided they should be found necessary? I will do all and every thing that is in my power, said I ; I have promised you, (he still zealously insisted) to render you all the service, and to do you all the good offices I can with Religion : But then, on the other hand, you must be as full and ample in your promises to me, that you will be sincere and hearty in your endeavours, and set about the good work of a reformation effectually, and to purpose ; still pursuing that laudable end with an unwearied will, and with a firm and unshaken resolution ; because the studious application, and assiduous care of Pastors is the very thing, by which the benefits of Religion most effectually subsist.

He renewed again and again, the most pressing instances, that I would make to him the most sacred vows, and the most solemn and inviolable protestations, to reform all errors, and remedy all disorders, to the utmost of my power and capacity : And all this he did in so
graceful

graceful and winning a manner, with such a communicative and impulsive warmth of influencing goodness, that, plainly perceiving that all this zeal must certainly proceed from above, and be the immediate work of heaven, I made a sacred promise strictly and religiously to perform every thing which he so earnestly, yet so courteously required at my hands. --- And before I do all this, said I to him, it is proper for me to hold a consultation with Prudence. I had no sooner mentioned the name of Prudence, but he, blushing forth with a loud sigh, said,---Alas, Pastor, be upon your guard ; and O beware that this do not prove, at last, a false kind of Prudence, which loses, or destroys all my interests, and betrays all the holy cause of God : there is such a strange and odd species of Prudence, that lives in the palace of the Spirit of the World, and is no better than pure imposition, who commonly tells those, whom she has a design upon, and means to abuse, that it is good to go gently, and slowly on ; that, by little and little, men arrive, in all things, to the end they aim at ; that they are young to-day, and will mend to-morrow ; that it is the way of the world, the common method, and usual proceeding, and that the time will come, which will bring along with it, a remedy for all things. Mean while, good Pastor, time steals insensibly away, the hearts of men grow hardened, obdurate, and inflexible in ill ; the day of reckoning draws on apace, and approaches near ; no remedy is made use of all this while, and perdition becomes inevitable ; because the proper, and necessary

cessary means of cure were not applied in due time and season. No, Pastor, continued he, I must, and I do here conjure you, in the name of God, never to let yourself be drawn into such dangerous demurrers, by this pernicious and damnable sort of Prudence. Most Holy Zeal, said I to him, I do here solemnly protest to you, that I will enter into no conference, hold no consultation whatsoever with any other kind of Prudence, but that alone, which resides in the palace of the Science of Salvation, whose ways are sacred, and to whom Religion, without all doubt, will direct me. A Prudence which orders, and disposes all things, according to the strictest laws of consummate wisdom. This day she dissembles what she designs to execute the next, in order to execute it effectually; she waits whole months together, where an affair is of great importance, that she may commit no error, by acting with hurry, and precipitation; and without losing sight of the end, which she designs to bring about, she looks about her with discretion, and takes all the proper and necessary mediums to succeed. She considers and weighs things well, before she forms a resolution; but when once resolved, she is prompt to execute. Aye, that, that is she; consult and advise with her, said Zeal to me; but then will you promise me to perform punctually whatsoever she shall advise?-----Yes, that I do sincerely promise you, said I.-----Well, if it be so, said he, I will shew you, that I am willing to serve you to best of my power, I will arm and equip you with a battle-ax, a cuirass, and a buckler, which
you

you shall find in a large field, as I will give you direction. Supported with these arms, you shall meet with nothing, but what you shall be able to master, and surmount.—But for Heaven's sake, dear Holy Zeal, said I, do not any longer delay telling me where this field lies. The battle-ax, said he is *Strength*; the cuirass, *Constancy*; and the buckler, *Tolerance*, or *Forbearance*; the name of the field is *Imitation*; and that large field you will find in the life of our Lord and his Saints. Read, consider, meditate, imitate, pray, and desire; and you shall most assuredly conquer and subdue all oppositions whatsoever, and gain victories upon victories.

At this present instance of time, continued Zeal, as I know that Religion is pretty much taken up, and that Fervour is waiting for leave to introduce you; I am willing, for the Sake of Holy-Desire, who honours you with his company, to give you a fight in the next neighbouring tower, of a lady, that I love passionately, that I look upon as my mother; and I should be glad if you had her for yours likewise, and that she had adopted you as her son. ---- But, said I to him, suppose any-body should come in the mean while to summon me to make my appearance before Religion, and I, being out of the way, should not be heard of, or found; what then would become of me; what would they say of me, for giving so great a Lady the trouble of so unnecessary an attendance? Do not you be under any manner of concern upon that account, said he to me again; I know that Religion will be ex-

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tremely

tremely well pleased, and even glad that you have had an interview with this Lady, and enjoyed the happiness of her acquaintance.

He led me into a spacious hall magnificently meubled, where, on the right hand, he opened a door ; which, 'till he opened it, eluded the sight, and was not to be perceived ; and it is called, it seems, the Door of the Interior. He then made me go up by a secret and narrow pair of stairs, the steps of which were really very difficult to climb : but as Holy-Desire, and Zeal, inspired me with a vast deal of courage, and as I advanced very gently and leisurely on, I reached, at length, the top of the tower, without being at all wearied, or fatigued. I was carried into a large chamber, where I saw a Lady, whose looks, to my thinking, declared her extremely wise. She had her eyes continually employed in looking through four windows, which afforded different prospects, towards the East and West, North and South, so that not any thing could escape her observation. I enquired of Zeal what was the lady's name, and he told me it was *Vigilance*. She over-hearing me, at the same time, said to me, --- How ! you a Pastor, and yet a stranger to my name ? watch and pray, Pastor, added she, if you would render a good account of yourself, and of your flock. She has spoken enough, in all conscience, to you, said Zeal ; you have all your errand in two words, so let us now go down again.

Just as we got to the bottom of the stairs, and was feeling about to find the door to go out

out at, Holy Zeal said to me, since I have shewn you her, whom I regard as a mother, tho' I have one of much higher quality, who is known by the title of Celestial Light; I have likewise a mind to give you a sight of him, whom I respect and reverence as a father, though I have one that is infinitely more considerable than he, namely, God Himself. This said, he opened a door, and I descried a venerable old man, who was at the end of a fine long gallery, seated on a stool of ivory, where he appeared to be extremely pensive, and wrapped up in the profoundest meditation. Zeal informed me that it was *Counsel*, and bade me consider, and observe him well. May not one go up and speak to him? said I. By no means, replied he; but if you are to discourse with Prudence, this is the place of discoursing^g her, because she always takes up her residence with this old Sage. And it is by her mouth, that he will dictate, and let you know every thing you have to do in the palace of the Science of Salvation, because there is no prudence without Counsel, and without Prudence there can be no Counsel. Hence it was that the Science of Salvation did not bid you go and talk with Counsel, but only ordered you to go and see him, and this was on purpose to give you to understand, that by seeing him so thoughtful and pensive, it was your duty to learn, that, before you come to any resolution in matters of importance, it is expedient for you thoroughly to weigh and maturely to reflect upon them. We had no sooner gone out of this tower, but

Zeal refuming the difcourfe, told me, that fince Holy-Defire did not quit my company, he would, for his fake, favour me with the fight of the fair advocate, who pleaded and defended all his-caufes; without whom, he alledged, he fhould meet with very ill treatment.

He led me into a moft beautiful garden, at the end of which was a kind of amphitheatre; on the top of that a moft magnificent throne prefented itfelf to view, which was called *Dignity*, and was compofed of a wood named *Obligation*. On that throne was feated a very confiderate Lady, and ſhe was exerting her utmoft faculties to perfuade a number of people, that formed an audience of the truth of fome certain propofitions, which ſhe laid down before them; ſhe was warm in her panegyricks upon virtues, and fevere in chaſtiſing vices by her inveſtives: I gave attention to her for a confiderable time, and I do declare to you, that when ſhe harangued upon matters of devotion, ſhe ſurprifed, moved, and won all hearts, and made the eyes of the ſpectators and hearers, univerſally, melt into tears of joy. But then again when ſhe changed the purpoſe of her difcourſe, and gave a looſe to her honeſt fury in declaiming againſt vice, ſhe ſet the whole audience a trembling about her. I inquired of Holy Zeal, who this Lady was? and he told me ſhe was *Eloquence*, and the perſon, who defended his cauſes with intrepidity and profound wiſdom. As I found her deliver herſelf with much fire and vigour, and obſerved, that her difcourſe was full of
bold

bold topicks, surprising turns, and flourishing modes of speech, in which I was not extremely well versed, and which, I afterwards learnt, were called tropes and figures, I took all that she said for a kind of reverie. This made me venture to say that she was not the sister of that good Lady, whom we called Sincerity, and that I could not bring myself to believe she was any great friend to Humility and Patience. What an ignorant person must you be, Pastor? replied Zeal. Whoever told you that a daring, brave, and courageous heart, might not be a patient one, because it stands up vigorously in defence of that which is truly good? Would you have calumny more eloquent than innocence? It is the part neither of Humility, nor of Patience, to flatter or dissemble Truth; on the contrary, it is a shameful forgetfulness, or, what is worse a wilful crime to be guilty of it. Have you never perused, never read the Holy Scriptures, never so much as cast a look into the writings of the holy Fathers, which, so everywhere, shine and abound with so much eloquence in the adorning of virtue and discountenancing of vice? Shall then iniquity have more strength, more power, to inflict mortal blows upon me than I shall have to repel them? Could you like to see that Justice, Zeal, and Truth should be mute, devoid of reason, destitute of sense and argument, and deprived of all the means proper to be used, in defence of the glorious cause committed to their care? no, no, let Falsehood herself be dumb, Falsehood, which is nothing but the dead-doing instrument.

instrument, and the tool of vipers. Would you offer to close the lips, and shut up the mouth of the person, who announces to the people, the word of the Lord, in order to dignify, a perfidious profligate, and a flagitious libertine with the title of an eloquent orator? When I perceived Holy-Zeal growing warm in good earnest, a ruddy colour flaming in his cheeks, and fresh fires kindling and sparkling in his eyes, which diffused around him such beams of majesty, as struck me with a kind of reverential awe, I did all that I was able to turn the discourse. I said to him, Holy-Zeal, you are certainly in the right on't, and have all the force of reason on your side, and I am charmed with my conviction. But what if we should go and pay a visit to Religion, is it not high time? it is a long while since I have been absent from my flock, and I would gladly return to them. Seeing me constantly persevere in my good design, he cooled, and the ruffle of his temper settling into the sweetest calm, he expressed himself in these kind terms, I will go myself this Instant, to solicit your reception, since I find Holy-Desire is your fast friend, and never deserts you. Mean while I waited in the antichamber of Religion, where I received abundance of caresses from every body present, purely upon the account and credit of my faithful and much esteemed friend, Holy-Desire. I could not forbear testifying a sense of gratitude in the midst of all these advantages, and rendering many thanks, for that his amiable company still procured me such extraordinary

dinary favours, and such hearty welcomes, wheresoever I appeared. But he, overwhelmed with a virtuous confusion, made answer; as for me Pastor, I alas! am just nothing in my self; it is to God, and God alone, that I stand indebted for all the blessings, that attend you. He it is, who gave me to you as your companion, and commanded me to wait upon you as I do. I desired him to inform me, why Zeal was of so small a stature, being so many years old, as he needs must be, to have lived in the time of Phineas, when he smote the Israelites, and to have flourished in the days of Elias, when he employed the soldiers of King Ahab to destroy all the false prophets of Baal by a general massacre? His answer was, that he was little, lively, and full of vigour and fire, to enable him to go into all places, and enter into the minutest circumstances, where any thing was doing, that related to the service and glory of God; that he was always in the permanent height and bloom of his youth, and the fulness of his strength; that he was never negligent, never slothful; and as little as he appeared in his make, he was a giant in might; and that it was particularly in the souls of Popes, Kings, and Princes, Bishops and Preachers, that he shewed forth the most intrinsic worth and greatness. I then requested to know, why his habit was blue, enriched with an embroidery of gold. He told me that gold represented the Charity which animated and inflamed him, and that blue was his proper livery, just as it was the livery of Heaven. During this Discourse,

Fervour

Fervour appeared again in Person, just coming out of the apartment of Religion, and acquainted me, that Religion had, 'till that minute, been very busily employed, in giving out orders relating to some grand affairs of the church, but that I was now at my own liberty to make my appearance, as soon as I would.

Accordingly, the door was opened to me, immediately, by a venerable Dame, who was stiled *Reverence*. The moment I entered, I was convinced, by the interior joy which replenished my heart with divine feelings, that, this profound Virtue was the basis and foundation of all other virtues whatsoever. Her throne was really extraordinary for its magnificence. There were to be seen, figured in relieve, the trophies of spiritual battles, wonderful triumphs of the faith, numbers of heretics overthrown, and sprawling prostrate at her feet, some of whom were dying and dead, and some others yet living. The stool, whereon she sat, was formed of a precious metal, which was called *Firmness*. She wore on her head a Crown, that cast round a radiant lustre, called, the *Glory of God*. On either hand of her she had two holy women attendants, their names were *Piety* and *Devotion*; and these stood elevating their eyes towards Heaven, with sensible marks of love and tenderness. Religion fixed her hand, in a leaning posture, upon the head of a young damosel, that stood before her, and that charmed all those who beheld her; and I was told that her name was *Mercy*. I, at first sight, took this young maiden for her daughter; but I learnt, soon afterwards, that

that she was only her niece, and that she was the daughter of Piety. Just at the time of my first enterance, Holy-Desire and Fervour had both been pleased to acquaint me, that in this place I stood in need of no other company but theirs : because Religion held them in the highest esteem, and looked upon them as her favourites. It was this that made me approach her with much confidence, saluting her at the same time with all possible respect. I then, freely, and at large, laid before her all my wants, troubles, and difficulties. She comforted and enlightened me, and gave me, in every part, all the satisfaction I could wish or desire. Besides the personages already described, there appeared near the throne a venerable man, of an extraordinary merit, who bowed his body lowly down before it, and seemed strongly attached to the service of Religion, and his title was *Divine Worship*. In fine, after having received all my instructions from Holy Religion, I had my audience of leave of those illustrious Ladies, in order to go with Holy-Desire, to the apartments of Prudence.



VISION VIII.

The Pastor, or Shepherd, goes to visit Prudence.

BEING arrived at the apartment of Prudence, we found, at the door, a little man, but greatly agreeable, in whom was apparent

parently to be seen a great deal of reservedness, tempered with a graceful and winning comportment. They told me that his name was Agreement. I was received by him with all imaginable marks of honour; he was habited in a stuff of different colours, but so curiously and nicely sorted, that they produced a very agreeable effect, and admirably adapted to engage every curious eye. For all the colours were extremely lively, and so sprightly beautiful, that the eye of man could behold nothing more charming ----- Clearfightedness said to me, Remark that man well, Pastor; he is but small of stature; however, *Prudence* has a very great esteem for him; and he, of all others, is the person who is in the highest credit with her. I have heard Report speak fairly of him, replied I, but I could not have believed, by any means, that this was a person of so much importance. You are not well enough acquainted to know him yet, said she again: but of this you will be better informed. Mean-while, rest assured of me, that, of all the persons, who have the management of the affairs of *Prudence*, *Agreement* is the chief. In fine, he is all in all, prime-minister, and there is nothing to be done well without him. Ever, therefore, from this time forward, entertain, as you may, and ought, a very considerable opinion of his merit. I soon became of her mind, and was convinced of the reasonableness of the admonition, it being certain that the force and beauty of every thing consists in agreeableness. To command without *Agreement* (as the French term it) is a very trivial.

trivial point, as well as it is to govern without it. The same may be said of preaching, and, indeed, of every liberal operation of the mind. So that, upon the whole, it must be universally acknowledged, that this kind of agreement or Takingness, is a most considerable talent and treasure.----This pretty, gay, polite, and agreeable man asked me, if I desired to speak with Prudence? I answered him, It was the very thing I wished for. He shewed an obliging readiness, by going that minute with Fervour, to procure my admittance. He returned soon, and informed me, that he had the happiness of finding two mighty monarchs there, who had held a long conference with her, upon some affairs of the last consequence, that were just then depending in their kingdoms. They were no sooner come out, but he was pleased to introduce me. Here two venerable ancients accosted me, who presented me to Prudence. They were grave of port, and their very garments were expressive of modesty. Clear sightedness acquainted me, that the name of one was *Understanding*; and *Good Sense*, the name of the other: and that the duty of their station was to conduct all new-comers to Prudence. This illustrious Virtue was seated on a most magnificent throne, round which were placed an august prospect! a noble sight! legislators, popes, and councils assembled, who made their court to her. She was robed in an admirable stuff, called Human and Divine Light. She held in her hand a book, intitled *Forecast*, in which she would read very frequently. Sometimes she would not.

not read above two lines together, before she would call two of her favourites, who were intirely devoted to her service, by whom she transmitted secret dispatches to Vigilance, who would not put the least thing in agitation but by her orders, and took mighty care to send her back a most exact account. I saw on the sides of Prudence two ladies exquisitely beautiful, whose names were Temperance and Discretion. *Temperance* is a lady of a very pacifick temper, and mightily reserved. *Discretion* had her hands full of a fine collection of flowers, who, after she had smelt to them, and distinguished their several odours, distributed them, as favours, to most prudent, knowing persons that stood around her to receive them. Quite close to the throne was a woman, that carried significance and wisdom in her looks, and she was called Modesty. She informed me, that she was the mother of Agreement, and the next of kin to Prudence. Here was likewise another throne, equal in grandeur and majesty to that of Prudence, which was filled by a lady of high authority, called Justice; who held in her hand a naked sword; and near her stood two other illustrious dames, one of whom was adorned with exquisite beauty and comeliness named *Peace*: the other, *Fortitude* or *Force*. Each of these had in their hands a *caduceus*, or herald's staff, ornamented with wreaths of laurel. The sword of Justice had four edges, made very sharp, and fit for execution. On one of these was inscribed the word *Law*; on another side was written the word *Vindictive*; and on the two others *Distributive*.

tributive and Communicative. One might truly say, that this sword would cut every thing, even without the least imaginable difference; that it would preserve and protect excellent laws, rewarding the good, and punishing the guilty, rendering to every one that which belonged to him; and that it performs all this with so much impartiality and equity, that if there should be any thing, even in Justice herself, which wanted to be pared away, she would exercise the edge of her retrenching faculty, even there, with every jot as much resolution and indifference, as upon the most utter strangers. This sword is called Rectitude, and Equity, or Righteousness.

I was never more agreeably surprized than at the sight of so much grandeur. For the Kings, the Princes, the Governors and Magistrates stood bare-headed before Prudence. Justice herself declared, it was from her that all the illustrious personages held their scepters, their crowns, and their power---In fine, I made my approaches towards *Prudence*, and, after having rendered her all the respects due to so great a lady, I begged her to instruct me in the duties of my function, which she did, by pointing me out such ways and means to follow, as would be sure to make me succeed. She made a special part of her charge to me, that I should learn the art of delaying and suspending some certain affairs for a time, without quite laying them aside, telling me, she would warn me to my business by one of her messengers, who was called *Occasion*. She likewise advised me to be ever mindful of Agreement

Agreement, to whom she very cordially recommended me, and never to lose him out of my sight. The extraordinary care which Prudence took in admonishing me to make use of Agreeableness in all things, who was her prime favourite, laid me under the obligation of forming this reply. Madam, I do assure you, there are several affairs so tedious and troublesome in the execution, and which fill the undertaker with such violent disgusts, that it will be an extreme hard point to find any room for Agreeableness. There are so many troubles and embarrassments, that crowd themselves in as close adherents about what is good, that one is very frequently obliged to leave it quite undone. We even suffer, sometimes, so many pangs; so many discouragements and persecutions, that there is no heart so well fortified as to be able to resist them. At this time Temperance, who was near her person, assuming a share in the discourse, bade me take care, on all occasions, to be mindful of her; and that she would aid and assist me, with a vast deal of pleasure and alacrity. Discretion told me, likewise, that, with the flowers, which she held in her hand, I might come to the right taste of every thing, provided I would make use of Agreeableness to discern them, and chuse those which would be the most proper and convenient; adding, that, besides all these means, I must have recourse to Fortitude, a lady, who, by joining forces with them, would enable me to execute every good thing I undertook; and that God, on his part, would never abandon or desert me.

Prudence,

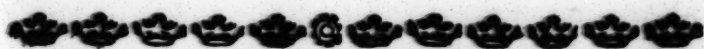
Prudence, likewise, gave it me in charge to visit a lady, a useful and special friend of hers, who lodged in one of the chambers of her apartment, and was called *Diffimulation*; and further ordered me, that after I had discoursed with her I should proceed on my way to Patience.

I went, accordingly, to the chamber of *Diffimulation*, who is a lady of much reservedness, and who has a great command over herself. Her habit was composed of two stuffs of different colours, but never above one of them appeared at one time, and then it covered the other entirely from sight. Fervour told me, that the under-garment was a stuff of inestimable price; and that all those who took no regard of *Diffimulation* but from her exterior, would never fail of being deceived. It seemed to me, just at that juncture, that it was a shrewd sign of but little policy, in the palace of the Science of Salvation, to suffer a thing to reside there, that always appeared quite different from what it really was. Holy Fervour told me, I ought not to cherish that particular ill opinion, in open contradiction to the greatest wisdom; that, on the contrary, *Diffimulation* was highly necessary to Prudence, and that she was a person of extensive knowledge, and, far from being a cheat and impostor, as I falsely imagined her to be: Prudence itself required, that, upon certain occurrences, one should, by no means, make an exterior shew of what one interiorly felt, or thought. After the same manner as a man hides the defects of his body, by a garment; so may he likewise, sometimes

sometimes, conceal, the sentiments of his heart, by a serenity of countenance. By this method, which the person is to make use of for a good end, he may happily bring some affairs to their proper period, which, otherwise, would never succeed. I was right glad to have learnt this admirable secret, and was resolved to try the practice of it, when occasion should present; and it was some pleasure to me, that I now know how to answer those, who imprudently take upon them to aver, that Prudence is downright timidity, and Dissimulation is perfect treachery.

This lady answered me, that I must either quite lay aside my function, or else prepare to suffer. That I should see many things come to pass, which I should not be able to remedy, in spite of all the efforts that I could possibly use by way of prevention. For, added she, the function of a Pastor is a ministry entirely barren and desolate, because one scarce perceives the fruits of so many pains and labours as one takes in it, and by the reason of the loss one daily sustains of the sheep of one's flock: so that it is utterly impracticable to attempt to live in that way, without a vast stock of Patience. Over and above all this, she told me, I ought, in the first place, most especially, to get a right set of notions concerning good and evil; and that to succeed and form a just judgment thereupon, I ought never to lose Prudence out of my sight, and never forget to make use of Agreeableness. I told him, that ignorance and follies were so great and numerous in the world, and the Pastors, sometimes,
so

so wearied out with labour, in combating with one unhappy woman, whose name is Stupidity, and another, who is called Tepidity, or Sloth; to which might be added a third wretch, who prevailed very much by their means, called Libertinism; that it was difficult to find courage enough to support one's self against such general evils. Thereupon Diffimulation said to me, It is necessary for you to go and visit Patience; she will encourage you, and without her help I can be of no service at all to you.



VISION IX.

The Pastor goes to see Patience.

AT my going out of the apartment of Diffimulation, Clearfightedness led me through long alleys planted with trees, and we walked along over a parterre bordered with flowers, and the fountains on each side, and the trees full of birds, rendered the place the most charming in the world. We passed from this garden into another, where we found a man, who was walking with a woman, that appeared to me to be of a brisk and resolute spirit. I desired to be informed of the names of those persons, and was told that the man's name was *Constancy*, and the woman's name *Resolution*.

Those, who bore me company, signified to them, that I desired to speak with Patience.
 Their

Their answer was, that they were not the porters of the house; that they were, indeed, retained in the service of Patience, but that the business of their station was of a higher nature, which consisted in executing all that Patience should command; they bade us move further onwards, and go into another garden, where we should meet with those, who would give us our answer. We were no sooner got into this other Garden, when we saw a good lady, that appeared to us very sorrowful, and her name was *Affliction*. She was taken up in conversation with a most prudent man, who endeavoured to comfort her, and his name was *Courage*. The moment they were informed that we desired to speak with Patience, and that I was a Pastor, who came from afar, on purpose to communicate to her something very material, they told us, that we had nothing to do but to follow them, and they would bring us to the speech of her.

They made us enter into a vast apartment, conducting us through long galleries into a beautiful and devout chappel, where the daylight did not break in, in great abundance. We saw, at the door of the chappel, a most noble lady, who seemed to be endowed with much virtue and vigor; by the prudent counsels which she administered to all those who came into and went out of that holy place, she encouraged them after so wonderful a manner, that she rendered their hearts firm and unshaken in good purposes. Clearfightedness told me, that this lady was stiled *Longanimity*. I asked her, if she did not serve Prudence? she

she told me, no ; and that it was Patience, whom she generally served ; and that it was the principal part of her function to open and enlarge the hearts of all those who had business with her mistress.

We went, afterwards, into another chappel all shining with hallowed light, where the altar-piece was an admirable structure, decorated and adorned with pourtraits, performed by the most excellent painters, representing all the mysteries of the passion of our Lord. In the midst of the altar there was a crucifix, from whence flowed down the most precious blood. On the two sides were the Holy Virgin, and the beloved disciple, quite penetrated with grief, and seraphims at the foot of the cross, pouring forth celestial tears. The chappel was likewise all ornamentally covered with pictures, where we saw the heroic actions of the Martyrs, of the Confessors, and Virgins, who had suffered for the love of God. Among others, the history of Job was represented at full length.

After having considered that place, so holy, and so devout, I desired to know of fervour and Holy Desire, where Patience was ? Behold it there, answered Clear sightedness to me. There it is fastened to that Cross, pointing, with his finger, to the image of our Redeemer. ---- These words touched me so strongly, that, prostrating myself on the earth I said, " O Saviour of our Souls ! amiable, " and most patient Jesus ! who is he that " can complain of his pains, when he is be- " holding yours ! where is he that suffers so " much

" much sorrow as you ! and what imports it,
 " what the wicked suffer ! ---- but that Thou
 " ---- my God ---- who are infinitely good,
 " and Innocence itself, shouldst be over-
 " whelmed in a sea of sorrows and troubles !
 " what honour is now worth seeking after in
 " this world ! and rather, is not christian afflic-
 " tion the only honour to be sought after,
 " having thus seen you lifted on the cross,
 " and loaded with confusion ! yes ---- my
 " sweet Jesus, sufferings shall from hencefor-
 " ward make up all my joys, and contempts
 " shall be reckoned my dearest satisfactions."

Then said Clearlight·dness to me, You see
 very plainly, Pastor, that the Lord, who is
 fixed to the cross for our sins, is Patience it-
 self ; and that he would, likewise graciously
 serve as a pattern and example for you to copy.
 It is he that you must regard in all your crosses
 and sufferings ; and it is to him that you ought
 to have recourse, when your heart is besieged
 with ills, and pants in the extreme bitterness
 of its anguish. But, as our Lord is willing,
 that, in this life, we should make use of ex-
 amples, comparisons, and figures, for our
 assistance and instruction, 'till we behold him
 face to face, do but turn yourself, and you
 will here see a holy lady, who represents Pati-
 ence, and to her you may tell the reasons that
 bring you hither.

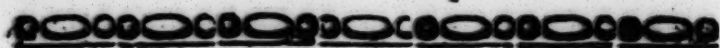
I turned, and saw a beautiful creature, who
 had a wondrous sweetness in her looks, and
 was placed upon her knees before the altar,
 regarding the image of the crucifix, with all
 the marks of tenderness and affection. I ap-
 proached

proached her, and placing myself likewise on my knees, I said to her, Most holy lady, I am a Pastor, who thought, 'till this time, that I had myself undergone, and suffered much : but now, when I behold what my Saviour has endured, I dare no longer say, that what I have suffered can be called any suffering at all. Mean-while, as my miseries are great, and my infirmities are many, I do beseech you to tell me, after what manner I must support my interior and exterior pains, which so frequently hang heavy upon me, and are apt to weigh down all my spirits ? The holy lady, answered me in these words : Present thyself, this instant, to thine and the whole world's divine Saviour, who has suffered so much for thee, and he will encourage thee to suffer, in thy turn, for him. --- But, said I to her ; Alas ! if you did but know what difficulties I find to struggle with in the way to amendment ! Support patiently thy own miseries, said she to me, thou wilt find more fruit in enduring them, than by bearing all the sufferings that come upon thee from else-where ---- If you can overcome at a good and lucky hour, enjoy the felicity, and rejoice in your triumph --- And if you cannot, entertain, at least, the desire of overcoming ---- But I fall so easily by sudden thoughts, and unguarded words, that it throws me into desolation. ---- She answered, that all the world fell ; but that I should take care to recover the fall, and rise again, still humbling myself when I should be fallen ---- That which gives me the greatest trouble of all, said I to her again, is, that the wicked throw obstacles in,

to block up all the ways to Amendment; and that there are people in the world, who push us on to iniquity, and may, in a manner, be said to compel us to sin.—That has ever been, said she to me; but do you take strict care to correct, as much as possibly you can, and leave the rest to God, whose Divine Majesty you must implore to supply all deficiencies. --- But I cannot help having a sense of feeling, said I to her, when I see myself persecuted, and sometimes most maliciously accused, without being culpable, and without knowing any cause that can be urged for so hard a procedure. --- You, replied she, scarce know what it is you say, if you think you are not culpable. If you sin every day, so many times, ought you to make it a subject of astonishment that you are persecuted. --- But holy lady, said I to her, they are not my sins that make them murmur against me; no, it is because I oppose them in the loss of my sheep, and strive to hinder my flock from falling. --- Do not regard, said she to me, the evil that any body does thee, but only the merit that thou wilt have by enduring it. Receive their outrages with patience, to satisfy and atone for thy sins; and know, that, what will be imputed to them as iniquity and sin, will become to thee an occasion of infinite merit. --- That which afflicts me the most, said I to her again, is, that the most odious, hateful, and terrible falsehoods are spoken of me, and levelled against my honour. --- Pastor, if it be there that you place your honour, it must be owned that you have but little. There is no other honour that you have

have to protect and preserve, but the honour of God, and of suffering for the love of him.--- What then shall I do to correct the defects of souls that are under my charge? ——— Employ, for that good end, all the study, care, and application, that you can; and if, after that, you find yourself unable to work a cure, it is sufficient for you to mourn and lament your own inability. Look up to the Lord of all things, who desiring to remedy the universal infelicity of all mankind, leaves to each one the liberty of making use of the sovereign remedy of his cross, but yet without remedy to all, because, in spite of the divine succour of his passion, so many people lose themselves daily in the world. In fine, this ought to be the sum of thy endeavours, to labour and instruct, to counsel, and to suffer; and, above all, to take special care of thy own Amendment; living after this manner, if thou obtainest not that which is necessary for thee. There is no secure road, unless it be that of the imitation of our Lord and his saints. They have all suffered very greatly, and one cannot better imitate our Lord and Saviour, than by suffering with him.

Pastor, go thy way in peace; but take this truth along with thee, and engrave it well upon thy heart: it is this, that *It is the greatest misfortune of this life not to suffer.*



VISION X.

The Pastor goes to see Mortification and Penance.

AFTER having paid profound adoration to the Lord, who is Patience itself, of which, that which spoke to me was but the figure, I went forth from the holy chapel with Clearfightedness, who asked, if I would go and see the other virtues? I made answer, that the Science of Salvation had laid her commands upon me to see them all. We immediately went into the path that led us towards Mortification and Penance, who keep their abode together. After having proceeded on our way for some time, we entered into a very thick wood, which was called *Abstraction*, and it was situated on a rising ground. We made our ascent not without some pains and trouble, across that wood, through a very rugged path called *Difficulty*, which brought us to the top of a mountain, from whence we beheld the palace of the Spirit of the world all discovered, plain, open, and confessed to sight. At the first step, which we made out of that wood, we saw a great house, which appeared to be some large monastery, from whence a good woman issued forth, and running after some little boys and girls, who fled from her with all their might. That woman frequently called after them, and, at length, cried out, as loud

loud as she could to them, to come back, or stop. The more she called after them, the faster they ran; but finding herself unable to overtake them, she, at last, contented herself with barely threatening them, and telling them, they should be sure to repent their flight. I desired to know who that woman was, and who, the little nimble rebels. Clear-sightedness gave me to understand, that her name was *Austerity*, who lived in the service of a lady of great consideration, whose title was *Mortification*: and she was the superior of that monastery, who had placed those little ones in the custody of that woman to govern, and to tutor them; but that there were, notwithstanding, perpetual quarrels and animosities between them. Austerity, quite spent, and wearied out with running, went to seat herself down at the foot of a cross, which stood in the middle of the plain; and there made most bitter complaints, which reached the very heavens, saying, is it possible I should not have one single hour of content in the course of my whole life, and that these children should stand in continual opposition against me? what account shall I give of them to Mortification? I made my approaches, very regularly as I could, towards this afflicted woman, to learn of her who those little children were, that gave her such an infinite deal of perplexity and trouble. She told me that some of them were called the *Senses*; and the other, named the *Passions*, confederated and formed themselves into such a troop of enemies, as made her forced to march, and countermarch, and found

her hard exercise every day she lived. There is, continued she, in the palace of the Spirit of the world, the house of a profligate, abandoned woman, whom they call Libertinism, to which they are ever gadding without intermission, in spite of all the cares, and endeavours that I can use, to reclaim them. That little perverse girl, said she to us, that you see there running away, among the rest, and one of the foremost, has already staid there for above four hours together, this very day, to entertain herself (as she thinks it) with another unhappy, wretched woman, whose name is Murmur. I inquired the name of that little vixen, and was told, her name was *Tongue*; which, singly, is sufficient, said she, to turn the whole world topsy-turvy, though she is but such a little serpent in appearance; and she has two bewitched chits to her brothers which are called the *Eyes*, that perpetually tire me out of my life; and over whom I cannot maintain any tolerable measures of rule, and government. I do all I can, but after all I can do, I find it utterly impracticable to keep them within compass; they do nothing but transgress, and leap over their bounds every moment; they do nothing but labour to poison the soul with the ill air, which their libertine journeys attract, and draw from all quarters; so that I cannot be said properly to live, but I die daily, and suffer a perpetual kind of martyrdom. This wearied woman, being thus wholly incapable to come up with the little libertines, caused two persons to be called to her, whom she sent after them to
force

force them back, the one called *Reformation*, the other *Severity* ; and these again were supported by a third assistant, whose name was *Exercise*. These with some ado did the business ; they took them all prisoners, and brought them, with their hands bound behind them, into the house of Mortification, where, immediately after their arrival, they were treated according to their deserts. I went into that house, the porter whereof was of a pale, and worn-out visage ; I asked who he was ? for, by his countenance, he looked likely enough to be the husband of Austerity. Answer was made me, that I had guessed right ; and he was, in reality, her husband, and his name was *Holy-Hatred*. I was inwardly amazed to see, that in the palace of the Science of Salvation, there were persons so ill-featured and deformed, of which I could not refrain speaking out my thoughts. You are mistaken, said Clearfightedness to me ; all this is neither bad nor ugly : on the contrary, those, who are acquainted with the qualities of that good man, are likewise well acquainted with his great merit, and know that he has no hatred to any body but himself, that there is no person more generous than he ; for he would always overcome himself, and get the mastery of his passions, notwithstanding all the difficulties that he may encounter. Hence too, it is given to this man to keep the keys of the doors, that lay the way open to great virtues, to which there is no going but through his means. This is the man, of whom our Lord speaks in *St. Luke*, chap. 24, v. 26.

If any one cometh to me, and doth not hate his own father, and his own mother, wife, children, brothers and sisters, and even his own soul, he cannot be my disciple. This man is a faint, because he has no hatred but for evil, in order the more securely to bring himself to good. It is he that gives out the orders, and Austerity executes them, It is between the hands of these two married saints, whose courage is great and generous, that Mortification places all her affairs. To their conduct she intrusts her whole course of exercise, and from their steady management derives all the hopes of all the good that is done in the whole house.

I found Mortification accompanied with several holy religious women, praising God, and living with her, like so many Angels upon earth. I asked her, what was her ordinary employment? She answered me, that her employment was equal to that of a general of armies, who was, with a generosity of courage, obliged to sustain very rough battles, which were frequently yielded up at last to him by his enemies; and that it was her duty to conquer them, or to combat them even to death.

I was surprised at this answer, and could not refrain telling her, that her profession and sex suited but ill to the rough trade of war. — Know, said she to me, the war, which one wages against one's self, is suited to all sexes, and all professions, although it be even more rough, and more violent, than the most bloody war upon earth; and that the crown of Glory appertains truly to him, who has learnt the secret of subduing his passions, and
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overcoming himself. She told me soon afterwards, that from her apartment there was a passage to another, still more retired, where Penitence resided ; and that from thence, we might proceed on further to the apartment of Prayer ; that those were the devout persons, who governed all in that great mansion, which was surrounded by lofty walls, which were called the Protection of God, and esteemed the foundations of their security.

I then passed further in my way, to the apartment of *Penitence*, imagining to myself, that there could not be any thing to be met with there, but what would render my stay full of sorrow and melancholy moments. However, I was no sooner entered, but I was in some measure, undeceived, and found a certain joy rising, and springing, within me, which gave me perfectly to understand, that the virtues of this lady were of a wonderful value, because, by only barely approaching her, I began immediately to taste the sweetness of those consolations, that for ever accompany, and dwell round, her sacred person. I was received there with endearing courtesy, by a very agreeable lady, whom they called *Joy*, who was attended by another of a more reserved and circumspect behaviour, whose name was *Seriousness*.

They told me, that in this holy house one never was allowed to go out without the other and that, when Joy would step a little beyond, her bounds, Seriousness would, that moment, make her call into her mind the remembrance of her dear, suffering, Lord, whom Penitence

honours, and serves, with sincere and constant affection ; and that she would afterwards shut herself up in a sad and sorrowful chamber, called, the chamber of Tears and Mourning, from whence she never failed of coming out with repeated cheerfulness, and recovered content and satisfaction.

At length I entered where Penitence was, that heroick and sublime Virtue, who received me with a brisk and sprightly countenance; testifying a great deal of affection towards me. As I saw nothing but joy and content smiling, and reigning, in her looks, (so far was she from appearing that dismal, rueful, and melancholy creature, as I had painted her to myself, and my imagination) I could not help asking her, if it was she who was really *Penitence*? Friend, said she to me, I perceive plainly enough that you do not know me. If you wonder to see me joyous, know, that I have great reason so to be, because it is he alone, who suffers for God, that can have the true taste of satisfaction, and the genuine and full relish of content.

In like manner, he who raises in himself a false and forced kind of mirth without God, can never be otherwise than extremely unhappy : his sufferings are real sufferings, his sorrows are emphatically so called indeed. Pains are the sources of inexpressible pleasures, when we cheerfully undergo them for him, who voluntarily suffered so much for us. Dear friend, continued she, with one comprehensive saying ; in this house all is joy, because in this house all is God.

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It is most certain, that profound peace and tranquility reigned throughout all this happy mansion. They carried us through all, and every part, and never, surely, was any place seen more agreeable than this; such an universal face of consolation, such a pleasing union, such a sweet and social conformity subsisted between the friendly and befriended persons that lived there; and all this with such a silence, such a quiet and repose, which charmed us, and what words are not really able to express. I desired to be informed what sustenance those holy persons had taken for some preceding days? Abstinence, who was the Procuratrix of that house, a woman of good health, sound, strong, of a fresh and sanguine complexion, told me, that they had lived upon some herbs, with a little bread and water, and found themselves every jot as well satisfied, as if they had feasted upon the most delicate morsels, that the whole earth is able to afford. Monstrous doings! poor living! wretched sorry diet indeed, said I, at that time secretly within myself.

Abstinence left me, to go and speak a word or two in the ear of the Superior, to whom she whispered, that it was time to resume the holy exercises; and that she would go her rounds, and give all the others proper notice. Penitence always joyful, and active in good, testifying her pleasure at the proposal, said, You know, my Sisters, that Abstinence now calls upon us to leave off all further conversation for the present, and to betake ourselves to holy occupations. I desired to know if it

was

was the province or business of Abstinence to intermeddle with any thing besides food, and the regulation of their meals? Penitence answered me at once, that she had a hand in every thing, and did her part much better, in making them abstain from talking, and other diversions, than when she made them abstain from eating and drinking; because, said she, it is a much greater evil to the soul, to talk too much, and to recreate itself too much, than it is to the body to eat and drink. When we went out of that hallowed place we found some regret, some painful struggles, in leaving it; for, it had been no small subject of joy and transport to see ourselves amongst such holy souls.

V I S I O N XI.

The Pastor visits Prayer.

WE went to pay a visit to Prayer, who had likewise her quarters apart, although she is almost always in company with Penitence. They carried us along an alley of trees, which led directly to the apartment where she resided; but, as all there was shut up fast and close, we were obliged to knock at the door, which was that minute opened to us by a venerable ancient, who, when he saw us, put his finger on his mouth, by way of signal to us to make no noise. I asked him who he was? I am, said he to me, *Silence*. How comes it that you speak then, said I to him again, if you are, as you say, *Silence*?

lence? ----- Silence, replied he, is not quite mute, and dumb; but he only speaks and delivers precisely that which is absolutely necessary.-----I asked him, who resided in that apartment? he said, *Prayer*. And what may this Prayer be? said I to him. It is none of my business to teach you that, replied he. It is Exercise that must do it.

Here *Silence* went to call somebody, by the sound of a bell, to come and speak to us. After a short stay, there came to us a religious woman, to whom we signified our desire to speak with the superior. She went directly to acquaint her with it, and, at her return, told us, she was busy; but, if we would have the patience to wait 'till she could speak with us. She prayed us, in the mean-while, to entertain ourselves with seeing the house, and all the curiosities, and rarities that were in it.

We went through all the lodgings, making the least noise we could; we saw, in divers places, several religious, who offered up their prayers to God, with abundance of Fervour, while others, busily employed about some good exercises, that they had been enjoined to perform. I admired, that, whatsoever they were acting, they still accompanied their action with hearty prayer; and that too was attended with a wonderful clearness, called the Presence of God.

I discovered, at a little distance from me, a holy religious, who seemed to suffer extremely and for whom I felt such a degree of compassion as melted my heart within me, she appeared to be barbarously and inhumanly treated

ed by huge black giants, who gave her such mighty blows, that I thought the least of them all sufficient to have laid her prostrate on the earth.

We saw in the middle of them an old hag, the very picture of diabolical malice and impiety, who encouraged and egged them on, who gnawing her lips with fury, and drawing her horrid mouth awry, with hideous forms of indignation, cried out aloud, *strike, strike*; thus urging them to the sinistings, and the stripes they gave ----- That poor religious woman only sighed, and suffered all that weight of woe, without so much as once uttering a single syllable of complaint; I had a great mind to go up and endeavour to rescue her. ---- But Clearightedness, who was apprised of my design, said to me; Pastor, how strangely do you shew your ignorance. ---- Well--- go up, however, since you have such a mind for it, try to touch those seeming gigantick forms, and you will soon find what they are. —

I advanced accordingly, and observed, that, in proportion as I approached, those monsters vanished and disappeared; so that, by that time I had gotten a few steps forward, I found the whole an imaginary scene, and nothing more than a false appearance, and that they were the over-grown children of disturbed fancy; they were shadows without bodies. I found then that there was nothing there, at last, but the religious woman herself, who was not only all alone, but appeared to be so far from being disturbed, that she looked as contented and joyful in the face as an Angel. I asked,
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under some surprize, who received all those blows, and who gave them, since the religious woman was so angelically cheerful, and was really all alone? I was then informed, that this lady was a very devout and heroick lady, who was called *Resistance*, and received all those blows, without being the least offended.

I begged of Clearfightedness, to tell me how all this was performed, and who were those shadows and phantoms that vanished so swift away? Those phantoms, said Clearfightedness, are rejected or resisted thoughts; and the old woman, who raises and animates them, is named *Distraction* or Evagation, the daughter of another that has but a small stock of wisdom, and is called *Levity* or Lightness: but, as that good lady interiorly resisted and rejected all those phantoms, placing the whole trust and confidence of her heart in God, they rather augmented than extenuated her merit, and did her more good than harm — It is of that other poor lady, continued Clearfightedness, that you ought to take the most pity and compassion, shewing me another religious woman, out of whose heart seemed to arise little ones; but they were so very little, that, even with the help Clearfightedness gave me, they were scarce discernible. — This put me upon enquiring the reason, for what she suffered appeared to me be just nothing, in comparison of that which I had seen happen to the other. She answered, that those atoms were called *Cares*, which first issued forth from, and afterwards entered the heart of that religious; and that, as little as they were, they
caused

caused more harm within, than the giants could do without. Those Cares and Sollicitudes, said Clearfightedness to me, are not ingendered in the imagination, as Thoughts are. Cares attach themselves to the soul, and adhere closely to the heart; and, by that means, are apt to excite a world of disturbance in the time of prayer. Mean time she, who is applying herself to her prayers with fixed attention, and who yields no contents to the Cares and Sollicitudes, that beleaguer and attack her mind, receives no damage or injury from them; though they may, from time to time, rise up within her, to exercise and prove her virtue, they have no power upon her will, and are unable to lay her affections under contribution.

I saw, on another side, a good religious on her bended knees, who held her eyes declining towards the ground, sweating beneath a heavy load of toils and troubles, that seemed to sit very heavy on her heart: I over-heard her saying; 'It is a terrible and vexatious circumstance, that one cannot have any earthly thing to one's self in this house; no, not even things that are in themselves allowable and good. Immediately she gave herself her own answer in these words: It is good, however, to disengage our affections, because Obedience and Poverty should, of right, be preferred to all things; for, without them, nothing can be good. But then, argued she with herself again, what harm would that book do me ---- To this new-started argument a beautiful self-correction succeeded; and reprehending herself that minute, she then
solved

solved that difficulty, saying, Yet it must needs do me harm, because I was so filled with disturbance and resentment, at my being deprived of it. Poverty (added she, with a charming simplicity and innocence of word and thought) has done mighty-well in having it wrested from me ; and taught me to be disengaged from my own positive will in this point : and Obedience has been still my better friend, in having brought me, at length, fully to consent to it.

I desired to know of Clearightedness, if she could, and would tell me plainly what the meaning of that religious was ? She answered me, Know, Pastor, that nothing is hidden to me, because I carry with me the Light of Heaven. That good religious was solicited by a proud woman called Property, who was always intermeddling with a great many things, and who would destroy and murder persons with trifles, when they would be so far amused as to believe her. It seems that she had given her a book, and very holy ; but, because she desired to appropriate and keep it to herself, as that woman advised, Prayer getting cognisance of it, she ordered Poverty to be taken from her ; and at the same time, Obedience judging that this was intirely against the rule, to have a distinct property in any thing, she sent a little Angel, very resolute and determined, whom she called *Disengagement*, who took that book from her, for which she had been afflicted for some time ; and now, that, though the poor girl is at her prayers, the inferior part of her soul having undergone

a very sensible share of pain, while she laboured and struggled under that mortification, the severity of the tryal made her break out into complaints, from time to time. But then aided again, and assisted by Grace, and enlightened in the superior part of her soul by Sovereign Reason, she reprehends herself, and blames that inordinate attachment, which she had to that book. Hence it comes, that these pains aggrieve her a little at times, but they soon pass away.

Though thoughts themselves are often thus monstrous and terrible, continued Clear-sightedness; yet these solicitous and anxious Cares are greater enemies to interior peace, because assembling themselves together, and hovering and fluttering about the heart, which they besiege, they are very troublesome, and even tormenting, while they remain unsatisfied: but then again, they bring a vast increase of merit to those persons, who bravely resist, and resolutely reject them. On the contrary, they are unspeakably prejudicial, when the person tempted gives his consent to them, or suffers his heart to dwell upon them. That Property is, at present a malady, which is termed by the spiritual physicians, a *mystick disorderly affection*, that ingenders self-will; which, in light and trivial matters, as well as in matters of weight and moment, is always repugnant to the Divine Will ----- O God! cried I to myself, what critical delicacy is here! what! and is that then, which is in itself good and allowable, found likewise to be subject and liable to censure;

sure ; and must one always be upon one's guard against such trifles ? ----- Immediately Clearfightedness, Fervour, and Holy Desire, joined in reprimanding me ; and Clearfightedness continuing the discourse, said to me ; Know, Pastor, that, in Prayer there is nothing little : for, as that which one esteems great in the world is always little, always vile in the eyes of God ; so, in Prayer the least things are always great, because they are always from God. A pin desired as a property, is a poison in the heart ; and again, although that be not sufficient to make us lose grace, one loses, however, by it the increase and augmentation of grace. If these things, O Pastor, are not yet known to you, you have not fully contemplated the Science of Salvation ; you have not rightly seen her, face to face.

Clearfightedness led us, afterwards, to a little dormitory adorned all round with images, where I heard some young women pouring forth tender sighs, and saying ; O Jesus ! O my God ! who would not love you ! who would not serve you ! I desired to know what sort of a place that was ? She answered, You shall see it presently. She then opened a door, which afforded us the sight of a most wise lady, who had a very refined and spiritual countenance. Upon inquiring, I was informed, that her name was *Meditation* ; and that she was mistress of the novices in the house of Prayer. She held in her hands the images which represented the passion of our Lord, and these she distributed to her novices, whom they call by the names of *Affections, Sighs,*
and

and *Sentiments*. The moment they perceived us, they cast their eyes upon Fervour, who was of our company, to whom they gave a thousand careffes : and she, on her part, took a vast deal of pleasure in seeing, and embracing them. The mistress gave herself a good deal of trouble, in often correcting the Affections and the Sighs, bidding them hold their tongues; and I made it my remark, that she never spoke a word to the *Sentiments*.

This procedure surprising me, I asked her, why she chid those little Seraphims, since they praised God, and inflamed and augmented the charity of those that heard them. Pastor, said she, to me, although Charity flames, and augments in those who hear them, it frequently happens, that it grows cold in those that speak. And to the end that the *Sentiments* may increase, it is found proper for the Affections to be silent and hold their peace; for it is necessary that the sparks should burn inwardly. By that means, being close shut up and secure; they preserve themselves with lasting and sensible ardor; and so free, and deliver, the *Sentiments* from a cruel enemy, which they call Aridity or *Dryness*. For what belongs to the *Sentiments* I do not intermeddle nor endeavour to moderate them, because it is God that gives them : but the Affections, when they make the interior known, ought to be corrected. I vow to you, that this doctrine pleases me very much; and I esteem all those extremely happy, who have spiritual fathers to instruct them in it.

We

We went, at length, to speak with the Superior, whose name was mental Prayer. Her we found in the choir, fixing her eyes on the image of our Lady, who held her beloved Son in her arms. That illustrious virtue was habited in a poor stuff, which very much denotes her disengagement from earthly things. There issued out of her garment a sweet odour, as if it had been perfumed by the penetrating dew of Heaven. They told me, that this odoriferous habit is called *Unction*. She was so totally recollected within herself, that the religious, who conducted us, called her several times, without being able to get one word from her : seeing, therefore, that she answered not ; she was pleased just to lift up the border of her garment, saying ; Take heed, Pastor, you will from hence learn enough. We saw that she was in that kneeling posture, with her feet naked, and that she had scarce touched the earth. And although that habit just covered her sacred person, she was so poor, (excepting the *Unction* of God) that one may justly affirm her to be deprived of all human succour.

The religious said to me again, If you will be the disciple of that holy lady, and place yourself in her train, you must endeavour to imitate her. See how passionately fond she is of that dear Son of God, and how great her respects are for his most holy Mother. Scarce as you see, does she touch the earth : all her desires are above, all her joys are in heaven. She is intirely disengaged from all the transitory affections here below ; she is naked, and
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divested of all human property ; she leaves that which is temporal, and wholly fixes upon that which is eternal.



V I S I O N X I I .

The Shepherd or Pastor visits Holy Humility and Obedience.

THE entertainment and discourse of this good religious charmed us all : but Clearfightedness pressing us to retire, obliged us to take our leave. As I was endeavouring to inform myself, if there was any thing further to be seen in that great palace of the Science of Salvation, one asked me, If I would go and see Humility and Obedience ? I answered, that it would be a great pleasure to me to be introduced to them. Clearfightedness conducted us thither by a little covered way ; in going along which it was necessary to incline the head, and bend the body. After having gone a good length of way in this manner, we came to the door of their apartment ; where we found a religious, whom they called Abnegation, or *Selſ-denial* ; and she received us with a great deal of goodness. They told me, this was the person, who had the care of the quarter of holy Humility, and likewise that of Obedience, committed to her charge ; and that no-body entered either of these places without her permission. Meanwhile she gave us a kind invitation to come in ; and, upon our entering, our smelling-faculty was

was feasted with an odour or perfume perfectly celestial. I there found a religious with her feet naked, kneeling before a crucifix fixed, as it were to the place. She seemed like some enchanted corple, she was so intirely motionless, and shewed not the least sign of life. I was immediately told, that another spirit, besides her own, lived in her. Her body weighed next to nothing, and the least breath of air appeared capable of elevating it from the earth. I desired Clearightedness, to let me into the reason of it. She told me, that this religious, who was *Holy Humility*, had always a special care to annihilate herself; and that she had so well succeeded therein, that she had obtained the faculty of disengaging herself from all Self-will, which is wont wonderfully to encumber the Soul, and to hang a weight upon the mind: and that, as soon as the Divine Will found that holy body had evacuated every part of Self-will, the Divine Will entered into it, and so animated, vivified and enlivened it, just as much as could be possibly conceived to be done to a piece of earth, by that means which is termed Transformation. This good Religious, by renouncing herself, has merited to obtain the great graces which you perceive in her, and must confess; are so forcibly charming. O sacred Humility, cried I to myself, when will the day come that I shall have the like courage, as you have to conquer yourself; and when shall I be blessed with constancy enough to copy you? I kissed, with most humble reverence, her feet, and then I passed on to the apartment of *Obedience*.
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The same Religious, which is called Abnegation or Self-denial, opened the door for us. We there, found a Lady very officious, prompt and vigilant, who read, and yet appeared extremely attentive to the movements of a watch which she held in her hand. The moment she saw us, she asked us, if we wanted or desired any thing; appearing to be mighty ready to do us any good office whatever we could desire at her hands. I immediately remarked, it must be obvious enough, at the first sight to every spectator, that this Lady was Obedience. I observed her narrowly, and found she bore a great resemblance to Humility. I enquired if they were Sisters? and Clearightedness told me they were, giving a good reason for their being like: for that Humility was nothing else but interior Obedience, and Obedience, an exterior Humility. She added, that Humility busied itself about things interior, joining to them likewise the practice of things exterior by the means of Obedience; and that Obedience likewise had her share in acting likewise within, but that the principal part of her employment lay without. This made me say, that these two sisters much resembled Martha and Mary. Clearightedness answered me, that the comparison was just enough, and, said she, Obedience resembles Martha, and Humility, Mary; and it is Humility and Obedience which unites these two sisters, and makes them always to be found together. So likewise these two virtues joined together produce a third, which is called Humble Resignation; and was, in all degrees, most perfect.

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I desired to know what that book was which she read in so attentively, and which treated concerning Obedience. I was given to understand it was the book of her rule, in which she examined herself narrowly and exactly, that she might not be wanting to the least part of her duty. I made answer, that she had chosen a very good looking-glass to adorn herself in : but that clock, continued I, what does that import or signify? Clearfightedness told me, that she made use of that to divide and proportion out her hours, in order to pay a punctual obedience to the voice of the Lord in the different exercise of the house. I desired to be informed, if there was any thing more to be seen in that holy house? I was answered, that there was nothing else but Poverty; but that I should find nothing particular to see there, because she made it her constant care to have nothing worth finding, nothing desirable about her.

Joy, who had always followed us since our first finding her with Penitence, came up to tell us, that Poverty was at hand, accompanied by a religious, whose name was Delicacy. Clearfightedness told me, that this same Holy Poverty had so much power in this great palace, that there was no place, but where she might have free admittance. She goes her rounds there, said she to me, to examine hearts; she visits the interior of Humility, to see, if there lurk not some secret hankerings after Property, behind. She passes on to Obedience, fearing lest some particular spice of Self-affection should be met with there : nor does

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she spare even Penitence herself in this visitation, where she takes special care, that there should not be the least grains of allowance for Self-will. In fine, all the day long, she does nothing else but purge, cleanse, and evacuate; and Delicacy still bears her company wheresoever she goes.

These two holy Religious came to us, just at the time, as I was enquiring what power Poverty had over the heart; and if it was not sufficient for her to take down the tapestries, dislodge the cabinets, remove the looking-glasses, to expose the rich moveables to contempt, and unhouse all the furniture that was superfluous, reserving, only, what is simply and absolutely necessary.

You are but little acquainted with Poverty, O Pastor, said Delicacy to me; a soul may very well be poor, as to the want of many moveables and material goods, which, still being filled with strong desires of them, may still properly be said to remain rich. That Poverty, which you speak of, is the right and direct road to arrive at this I mention; and is used as a means, but it is not precisely necessary at the end. David was poor, and yet he was sovereign Lord of several provinces. The greatest Poverty is that of the Spirit, which consists in not possessing with affection, nor fixing one's desires on any one, of all the things, that are created. A single pin, desired with passionate fondness, is greater wealth, and does more mischief, than a kingdom possessed and despised. Why then, said I to her, Holy *Delicacy*, do you not suffer, that, in this house there

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there should be moveables of mighty price, since you confess that one may possess them, and yet have a heart entirely disengaged from them. ---- It is better not to have them, replied she, because it is a more assured method to guard and protect that interior Poverty, to which we aspire. Yesterday, continued she, I chanced to see two Religious, who, in Dinner-time, were drinking, at a fountain, which is in our garden ; (for here, Pastor, there is no other refectory) the one had an earthen cup, out of which he was wont to drink ; and the other used the hollow of his hand. I took the cup from him, that had it, and broke it in pieces ; telling him, that it was superfluous, since the other could make a shift to drink, well enough, without a cup. The religious, however, resented a little the loss of his cup. This obliged me to remonstrate to him, that he had, not only, the cup in his hands, but likewise long before then, he had it in his heart. Pastor, continued she, you, who are always amongst moveables, and riches, and who possess lands, and receive rents, take no more of them than what is necessary for you. And have a special care, that you give no room to superfluities in your house : because it is very easy, and, therefore, much to be feared, that the moveables, which are placed upon your walls to adorn them, may slide insensibly, and steal themselves into your heart, and utterly deform it.

Just as *Delicacy* was speaking to me, she turned her head, and fixed her eyes upon a religious, who is called *Observation*, and appeared

peared to me to have all the purity of an Angel. I imagined, that Delicacy was going to be large in the praises of a person so perfect, and engaging; but, on the contrary, she went to take a needle from her, which she had, needlessly stuck into the thread-bare sleeve of our poor habit; saying to her, what use does this needle serve for? That wise, and prudent Girl said to her, with an air of resigned humility, and condescending satisfaction, Take it, my sister; hereupon, I could not help saying thus to her, O Holy Delicacy! how could you find in your heart to speak, in a chiding way, to that saint of a young woman? how, in the name of heaven, could you do it, after all those exquisite fine qualities, with which she is endowed: and who, after this, can be pure in your sight? She answered, saying, what gross and earthly thoughts do you entertain? O Pastor! endeavour to refine, and spiritualize them a little more, if you have a mind that your flock should feed, and flourish under your guidance, and direction. We are not in this place labouring to make souls purely good, because they are already so; but our care, here, is to render those, who are already good, still better. It is true, continued she, that it would be only lost time in the palace of the Spirit of the World, to pretend to correct such things there, or to aim at so strict a reformation; but, in this place, I take care, that it should be our daily practice. That needle, Pastor, which sticks to the habit, may be able to wound the body, and pass from thence into the soul. That needle ought to be locked up in the wardrobe,

tobe, where one may go and find it, when occasion calls. But, by this means, said I to her, you banish Providence from this house, which is so much commended, and so much in vogue through all the world, that the majority of people boast it as a wise principle of their profession to provide, and arm themselves against all events. Pastor, replied she, the Providence of this house consists in despising that kind of Providence, which you describe; and we confide in another species of Providence, of a much more high, and elevated nature. If that religious should know no want of any thing, she would not be Poor; and one cannot truly, and properly call any body poor, but that person, to whom there is something wanting that is necessary. When that religious shall stand in need of the needle, it is proper that she should have submission enough to ask for it, and it should cost her some little pains and trouble, to go and seek it in the wardrobe.

Poverty was present at all these speeches, who stood smiling by, and uttered not a syllable, leaving all the discourse to *Delicacy*. But how comes it, said I, that the mistress should say nothing, and the disciple be always talking? Clearightedness made answer, that *Poverty* secretly ordered all that *Delicacy* performed: and that it was *Delicacy*, who made it her business to answer those that complained of *Poverty*, who is a holy Dame, entertained and cherished but by a very few persons, and extremely persecuted in the world. Certainly, said I to her, it is a crime against nature's self,

to persecute her, because it appears to me that she is a woman of perfect innocence, and strict virtue. It is true, said Clearfightedness, but as she never bestows any thing on the people of the world, who are always covetous, and for ever gaping after gain; nay, is always taking something or other from them, it can yield no subject of astonishment, that they should wish her so ill as they do. Yet people of probity affect her wonderfully; knowing perfectly well, that she takes nothing from them, but that which would turn to their prejudice; and in its room, she substitutes holy *Joy*, she enfranchises them, and enriches them, with the true liberty of the children of God.

We passed next through a long gallery, where we saw inscribed in large characters over the door, *THE INFIRMARY*. This moved our curiosity to go into it. I must protest, I never saw a place more conveniently contrived, so properly laid out, or so neatly kept as that is. We found there two sick patients, who were called *Youth* and *Old-Age*; and these were attended by two virgins very officious, and mild of nature, whose names were *Alms* and *Charity*. I stood amazed at the great propriety of all their management, and at the vast care, that those two holy maids took of those two patients. After having paused a little, and made some reflexion: How! said I, does *Charity* work, and assist the sick? I ever thought that all her employment was to inflame her heart with prayer. That *Charity* which you speak of, said Clearfightedness, is the *Charity*, which has God for its object,

object, the queen and mother of the virtues, which perfects them all, and gives them their standard and sterling value: you will see her in another place further on. This is her Daughter, whom they call *Charity towards the neighbour*, which tends as well upon persons that enjoy their health, as upon those, who are deprived of that benefit. But, as to Alms, said I, what business can she have here? what can she have to beg for, in a house that is so poor and indigent? Again you are mistaken, you do not understand this right neither, replied to me Clearfightedness; Alms never begs, she is always giving, and yet has always wherewithal to give. Or, should it chauce that any thing be ever wanting to her, Charity in that instant of time, takes wing, and flies to seek it; she bestows spiritual, as well as temporal benefits, she gives, even to the giving of herself away. Into her hands that Poverty delivers all that she amasses together out of the spoils, which she takes from those, who pretend to a propriety of their possessions. Here I observed to her, that this charming maid very near resembled another, whom they call *Liberality*, and who lodges in the apartment of Prudence. This Charity, replied Clearfightedness, giving us the word to retire, we departed from those spiritual quarters.



VISION XIII.

The Pastor goes to pay a visit to Holy Chastity.

AS I could not well be wearied with the wonders, which they shewed me, in that curious palace; I testified to Clearfightedness the hearty desire I had of seeing the house of Holy Chastity, because the Science of Salvation recommended it to me not to fail in it, and enjoined me to inquire after a holy lady, whom they call *Reservedness*, who would go with me, as a safeguard, into the palace of the Spirit of the World. Clearfightedness conducted us, through a little wood, that grew by the way. When we got to a little retired eminence, I stopt there to taste the sweetness of the air, which breathed agreeably refreshing and fragrant. We then arrived to gardens, that, with their party-coloured beds of flowers, allured the eye. There we discovered a poor house, that made but an indifferent figure, and a church, that carried with it a better appearance, being pretty well accommodated. All was proper and neat about it, every thing extremely decent, and yet not any thing but what was directly necessary. We saw there, in the outward apartment upon the turrets, a venerable Dame, who shewed a perfect simplicity in her dress, having her eyes bent downwards, and holding a chaplet in her hand. She seemed talking to herself, and saying, --- To fly, to fly, is the surest and safest way, it

is the certain road to victory. ---- Then I said to Clearfightedness, I am very much deceived if that be not Reservedness. ---- You are in the right of it, said she, it is her very ownself, indeed. Immediately we made our applications to her, and told her, that we came with an order of the Science of Salvation to visit *Chastity*, and see the whole house, praying her to give them notice to open the gates for our admittance. With her eyes full inclining downwards she made answer, I give them notice to open the gates ! that is a fine request indeed : Sure, Friends, you are disposed to be a little pleasant with me ? most certainly you can entertain no such thoughts ? if you will speak, through this iron grate, at a proper season, you may do so if you will, and give an account of your selves there, and what brought you hither.

Clearfightedness persisted to tell her, that the Science of Salvation had directly so ordered it, and given us all dispensations for that same purpose, and therefore she might open them without any apprehension. She made answer, that the Science of Salvation never gave dispensations for those things, and that she would not go upon any such errand. See there, said I within myself, an uncouth, odd, unaccountable being ! a rough, unpolished, ill-manner'd creature. However, Clearfightedness being, by no means, able to prevail, was obliged to retire within a parlour, which was near where the turret was, and this she found covered thick with dust. It lay open, without any doors to it, and there was not so much as a seat

to be met with in the room. This was a most incommodious place: there was a great window in it, without glazing, and there was such an air came in at it, as was enough to chill, and even freeze one's blood. Over all the walls of that parlour, we beheld nothing but pictures of death.

By this time Clearfightedness drew a ray of light from Heaven, which she always carries about her the power to perform; and by this she gave a sufficient hint to Chastity, though absent, that she desired to speak with her. Holy *Chastity*, that moment, sent her vicar, whom they called *Modesty*, to learn our Business. *Modesty* was accompanied by another assistant, called *Shamefacedness*, and these, it seems, are the two greatest friends of Chastity. *Modesty* asked us what was our pleasure? *Clearfightedness* declared to her the order, which she had from the Science of Salvation, conjuring her to pay obedience to it. Then, pointing to me, she said; that was a Pastor, who was to pay a circular visit to all the Virtues, and to have a sight of all the rarities, which was subject to the dominion of that great Princess, there being good room to hope, that he would, from thence, reap extraordinary advantages, both for himself, and his flock. *Modesty* made no other answer to all this, but only, that she would go and acquaint the superiour, and, at those words, accordingly departed.

Soon after, Holy *Chastity* came to us, who made some difficulty about our admittance. She told us that it was not enough to receive orders

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orders from the Science of Salvation, but that we should receive them too from Prudence and Religion, before we could enter that monastick inclosure. Clearfightedness answered, that she had her orders likewise, and that she was ready to produce, and lay them before her. Chastity bade her deliver that signed by Religion, in order to communicate it to Definitory; and that as to the order, which came from Prudence, she should give it into the hands of Reservedness; adding, that if the orders were found valid, the first gates should be opened to them.

We returned to the Tower to get the order of Religion passed through proper hands to the hands of Chastity, where we were much astonished to find Reservedness and Fervour in warm debate, about our entering into that house. Fervour desired to know where the mighty need was of so many ceremonies, since we had express orders for our admittance from the Science of Salvation; and since it would more greatly conduce to the good of souls? Reservedness told her somewhat tartly, by way of answer, that she was too young, and too much a child to intermeddle in discourses upon such mighty matters, and that the methods she took, were not to be called by the name of ceremonies, but that they were requisite and even absolutely necessary to be observed. Fervour, a little piqued at this, answered smartly; As much a child as I am, I have made very great and considerable persons of those, that were mere children before. Reservedness was not behind-hand with her

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in replying --- And without me you may likewise ; you frequently make those, who are very great persons, become perfect children.

Holy-Desire, perceiving that they began to grow warm, put them in mind that they were upon the ground of the Science of Salvation, where the affections ought, when unruly, to be corrected, and be kept within bounds. Clearfightedness, whose observation nothing can escape, informed herself, by the means of Holy-Desire, what had been the subject of this dispute, and, after a full hearing of that matter, declared, that Reservedness was in the right of it ; and that she did extremely well to adhere strictly to her rule, and keep that sacred place, as far as she might, hard and difficult of access. In this house, continued Clearfightedness, it is necessary that Fervour should act with moderation, and restraint, because the question, here, is about no less than perpetual inclosure ; and she said, that where persons did not use this method, they would be too apt to begin with Fervour, and end with Perdition.

This said, Fervour grew appeased, and Reservedness recovered her natural coolness and calmness of temper, to whom Clearfightedness, using a ray of reason, shewed the licence, or permission, which she had procured from Prudence, to enter into that house. Here Reservedness, constrained to obey, told us, that we were at our liberty to go in, but that, for her part, she would not go in with us. Clearfightedness replied to her, that would not be well done by no means, that, quite on the contrary,

trary, she would bear us company through the whole house; that her great advanced age, and her very venerable person, would do us extreme honour and service: and that her authority and credit would be of the last advantage to us, and procure us the sight of all, that was beautiful, and valuable in that place.

By this time Chastity arrived at the tower, who was just come forth from the Definitory, or place of Council, where she had been to take proper resolutions about our admittance, and she told us, that she would pay obedience to the orders of Religion: however, she would not first fail to ask us, if Reservedness was fully satisfied about the orders of Prudence? Fervour, taking her immediately at that word, answered with a brisk affirmative tone, Yes, yes, and nothing remained to be done but to open the gates without more ado: but Chastity reprehending Fervour, told her, that she did not put the question to her, and that it belonged to Clearfightedness and Reservedness to make her a reply. I was totally surprized to see that Fervour had such ill credit in that holy mansion. Clearfightedness, approaching the tower, said, with an air of joy, chastised by great gravity, that Reservedness was ready to obey the orders of Prudence. Reservedness approaching in her turn, confirmed that which Clearfightedness had declared, not being able however to hinder some signs of her uneasiness, but giving several marks that the order did not entirely please her. My God! cried I, trembling in every limb of me, after I had heard all the debates; what a prodigious deal of

of judicious and critical exactitude is here observed, for the due protection and preservation of Chastity !

Reservedness begun with opening the door, which led us, through a passage, to another door, which was made after the same manner with the first, and that, likewise, was opened unto us. Then we came to a third, which was barred with iron, that was fortified with strong, large spikes, or jagged points of steel, which were even terrible, and shocking to the sight. They call these points or spikes, the Removers of Trifles. The three gates were called, Rigour, Hardship, and Disagreeableness. When we were come thus far, Fervour began to make fresh alarms, and cry aloud, that it must, and should be opened ; but Reservedness bade her stop, and told her, she must have patience, and wait. Immediately we heard a noise, or clank of keys, from within, which seemed to be at a great distance from us ; and a little after, it appeared by the sound, as if somebody opened a door, but there was nothing in it. About half an hour afterwards, we heard a second noise, as if somebody was opening a door, but still the sound of the noise was such, as if it had been at half a league's distance from us. While we waited thus in earnest and eager expectation, Reservedness happened to turn her head, and perceived that Fervour peeped through a chink, or cranny in the door, at which she was so extremely offended that she plainly protested to us, that though she should be put to death for it, she would not open the door of her

her side, if Fervour did not retire. For, most assuredly, said she, that child must, by no means, enter into this monastery. Fervour asking her the reason, why she should not be admitted in, since she had always been made welcome, wheresoever she went, and since she ever shew'd herself earnest in conducting souls to God? Reservedness answered her in plain terms, that she did things in a hurry and precipitation, creating a kind of stupifying disturbance in all things that she was eager to have done, and therefore she had nothing to do but to withdraw; repeating again, that though she was sure to be sacrificed, and pulled in pieces, she would not open this door till Fervour retired. At this time I said, within myself, Holy Reservedness, what harm does that pretty angel do you, to make you so much against her? But Reservedness persisting all along fixed and firm in her resolution, obliged Clearfightedness and Holy-Desire to press Fervour to withdraw; who, not daring to resist them, went to offer up her Prayers to God in the Church. Mean-while we were made to wait a long time at the door for the tryal of our patience.

At last, after a long attendance, they opened the door from within; and then Reservedness unloosed the bar of iron, without-side. We found, after this, two other doors double-lock'd and iron'd, which a religious person, whose name was *Certitude*, opened to us with great dispatch. Clearfightedness told us, that they called these three last gates, *Ingratitude*, *Evil Correspondence*, and *Cruelty*. When these

these gates were opened, we discovered a cloister very lightsome and clear, but simple, and without ornament; from whence issued forth an agreeable odour, and where none but creatures of the greatest purity inhabited. Holy Chastity had a veil hanging down low before her face; Modesty, Shame-facedness, and Certitude, were all attired after the same manner. *Purity*, who was the mistress of the novices, had two veils; and her novices had likewise two, which were white: because, say they, if there is need of one veil for those, who are professed, there is need of putting two upon those, who are novices; and therefore, their mistress, to set them an example, wore two black ones, in order to bring them, submissively, and without repugnance, to wear two of them likewise.

I saw all that house, and particularly, the place where the holy dames were at work. There I saw a surprising quantity of fine and curious sorts of exquisite work, about which those beautiful souls are busily employed. I enquired of Chastity, why she kept those holy persons under so strict and sorrowful a restraint? She made me answer that I knew nothing of the matter; that, very far from being sorrowful, or melancholy, they were extremely joyful, and well-satisfied; and that the good people in her house made it their profession to follow business close, and work hard; to be a long time in the choir, and but little in the refectory; to keep silence a great while together, and to keep their eyes bent downwards

downwards to earth, and their thoughts soaring upwards to heaven.

Here Clearfightedness said to me, Pastor, you have been told enough ; and immediately Reservedness gave us the word to depart : but Clearfightedness taking Chastity apart, told her, that the Science of Salvation had ordered her to beg of her Reservedness for a companion, to conduct the Pastor into the palace of the Spirit of the World. Chastity answered, that it was impossible for her to let Reservedness go ; and that the Science of Salvation might easily consider the condition, to which her house would be exposed, if that holy dame should quit them, to whom every body stood indebted, for the good conduct which was kept up amongst them.

Clearfightedness, not contented to have spoken of it to Chastity, acquainted Reservedness, likewise, with that order. She answered, that, being subject to the Science of Salvation, she could not refuse her that Obedience ; but that it would give her a great deal of uneasiness, to make her leave those dames, who, of themselves, were no more than poor weak women, although they were a kind of saints upon earth ; adding withal, that she was obliged to keep a mighty strict guard over herself, living always under perpetual fears and apprehensions : but, however, that, if she was called upon to obey in this difficult point, she would not refuse to do it.

Chastity, when she heard these words, began to be sensibly afflicted ; Modesty, Shamefacedness, and Purity, when they knew it too, lamented

mented her departure ; and they, as well as all the others, melted into tears at the thoughts of it ; saying, they had every thing to fear, if Reservedness should leave them.

Then, in order to pour in among them some gleams of consolation, Clearfightedness, drawing down a ray from the light of heaven, told them, that in the room of Reservedness they should make use of a holy religious, that they had amongst them ; and that was a great and hidden treasure, called *Holy Diffidence*, in whose custody she might intrust the key of Reservedness, that she would watch as well over their house ; nay that she would be worth several such persons as Reservedness ; and that night and day, she would take perpetual care of all, that regarded the welfare, honour, and sanctity of that community. This expedient was allowed to be good, and as some religious were there, who heard what had been projecting, there was one among them that said to the Superior : Ah ! Madam, they give this charge and station to *Holy Diffidence* ; we have, therefore, nothing to do, but to arm ourselves with patience, because we must not take one single step, which will not require more difficulties and precautions than we should be enjoined to observe, by several persons like Reservedness.

They went to seek *Holy Diffidence*, who was found nailing, and accommodating the curtains of the grates and the parlours, to keep them very decent and close. They acquainted her with the office, that had been newly assigned her, which she accepted with great Humility:

military : and, to receive all the messages without doors, Reservedness left a young maiden, whom she had tutored a long time, and designedly bred, to serve, one day, in her own place, who was called *Suspicion*.

All these points being thus established, we retired, with Reservedness, from those cloisters. At our going out, we stopp'd to take Fervour along with us, who was in the neighbouring Church, which I described above, pouring forth the most affectionate sighs of a devout spirit; and though it went sore against the child's heart, to quit that pleasing holy exercise, she did not, however, fail to follow us, and gave a thousand caressing endearments, as if between them no quarrel or dispute had ever happened.



VISION XIV.

The Pastor, or Shepherd, having, now, nothing more but Holy Perfection herself, to see in the palace of the Science of Salvation, is conducted by Clearfightedness, to that illustrious Virtue.

WHEN we were, at a little distance, from the house of Charity, Clearfightedness told me, that nothing more remained for me to see in the great palace of the Science of Salvation, but Holy Prefection, which held her habitation in mountains, far removed from the place, where we then were. Holy Desire, answering for me, said, it absolutely behoved

us to go, and pay a reverential visit to that most noble and illustrious Virtue. Clearightedness conveyed us thither over the proclivities of certain hills. She made Fervour pass along before me, who did not walk, but was in such a vehement earnest desire of speedily arriving there, that it made her take wing and fly.

I enquired of Clearightedness, upon the road, why Fervour had so little credit in the house of Chastity, and why Reservedness so strenuously opposed her? The answer was, that Fervour was, in truth, a very praise-worthy maiden; but Reservedness always diffided in her, apprehending, lest that, which appeared to be Fervour, might some-times proceed from indiscretion, and be disapproved by the eye of God: And it is too frequently to be feared, added she, that, that which begins by Fervour, may degenerate into wearisomness, and end in tepidity, or something still worse, of which the Apostle complains, in strong and pathetick terms, when, writing to the Galatians, he says: *You begun by the Spirit, and with Fervour; but you end by the Flesh, and in your own Perdition.*

Fervour, who is ever agreeable, and affectionate, is of a joyous, sanguine temper, and of an enterprizing spirit; is always for pushing forward from one undertaking to another: but, as there is room to fear, lest she should too precipitately slide into indiscretions, Reservedness prevents her, from time to time, obliging her to moderate her hurrying manner of action; and this is the secret to make her last long, and secure her in her perseverance.

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Most certainly great damages have befallen the Church of God, from this very reason, that Fervour has not always had Reservedness for her companion and her guide. ----- O what a subtle and excellent procedure is this, cried I? O happy Reservedness, how wise are you, since you are always trembling with fear, and ever diffident of yourself. May God, nay, God does shower down his benedictions upon your wise and prudent conduct. --- In calling her happy, said Clear sightedness, you call her by her right and proper name, since God has pronounced her happy: *Beatus est homo, qui semper est pavidus*: Blessed is the man, who is always in fear; that is to say, in other words; happy is the person who is always reserved.

I next desired to know the meaning of those so terrible names, that were given to the doors of Chastity, namely, Disagreeableness, Rigour, Ingratitude, Evil Correspondence, Cruelty, and Hardship. She made answer, that the people of the world gave them those frightful, and monstrous appellations; but that they were not properly so called, their true and real names being, *Fortitude, Valour, Honour, Wisdom, Prudence and Good Sense*: adding, that, if the world gave them other opprobrious nick-names, it was, because those gates with the iron spikes, kept off, and hindered the people of the world from making the least attempt upon Chastity, either by promises, by letters, by flatteries, by threats, by presents, or any other ways. However, this was all for the honour and glory of God; and, notwithstanding all those mock-titles, that envious
and

and malignant people stigmatized them with, they ceased not to be truly and really holy and valuable in themselves, and to cause wonderful, and celestial effects.

We then ascended through rough and ragged paths, over frightful and formidable promontories of sharp-pointed rocks; from whence we discovered vast and prodigious precipices, that made our legs tremble under us: and I do verily believe, that the eye of man never beheld a more troublesome, mazy, and perplexing way. I desired to be informed, how they called those rocks, and those mountains? I was answered, that all those hilly countries were called the Holy Land; and that, if I would arrive at the height of it, it was necessary that I should pull my shoes off, which I instantly did: but, the further we marched, the more rough and troublesome the road became.

Mean-while, we advanced into the countries, which appeared to us very far distant from those vast habitations, which we left behind us. We passed certain hills, which they call *Purgative*; and then again, we traversed others, that were styled *Illuminative*; and, after all these different roads, we got into a streight and narrow path, worn, beaten, and hollowed into the rock, very difficult, and steep of ascent; which seemed to have been cut, as it were, inch by inch, by dint of indefatigable labour and industry. There was no way of climbing it, but one, and even so, there was hardly place enough to be found to secure our footing.

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A man need walk there with very direct care, and caution; and be mightily upon his guard to place the soles of his feet in the little vestiges and foot-steps, that are imprinted in that path, and are painted red with the blood of those, who had passed that way before us. Clearightedness went foremost to facilitate the passage; she was followed by Holy Desire and Fervour, after whom I proceeded directly onwards; and, as I had these in the van to guide me, so I had Reservedness behind me to protect me in the rear.

We marched on, a long while, together, through this rugged path, which is called the path of *Annihilation*. The mountain is called the mountain of *Union*.

We saw, in going all this length of way, upon the barks of trees, that stood on the borders of it, sentences, engraven to this purpose:

*Be constant, you will arrive to the end;
you will reach the goal.*

Upon some others,
God has suffered still more.

It is Perseverance, which crowns the work.

And again, upon others,

Do not lose courage, God assists you.

And, at length, we gained the ascent, and arrived to the mountains, where we found fertile pasture, and a parterre, all beautifully laid out, and adorned with flowers, which filled the circumambient air with an admirable odour. That parterre was incompassed with a balustrade, formed of gold, silver, and other precious and valuable metals.

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In the midst of that square compartment, or parterre, there stood a huge crystal machine, strongly built, and erected in the form, or fashion of a tower; on the top of which we beheld a Holy Lady, seated on a throne, which was made of a single diamond. We mounted to the top of that rock, by due steps and degrees, on each of which were engraven the names of those Virtues, by the power whereof we arrived there. We saw, likewise, some words engraven upon the throne, with this import:

All my Science, all my Portion, all my Glory
is JESUS CHRIST crucified,
who lives within me.

I was told, who was seated there, was Holy *Perfection*. She held her eyes firmly fixed upon Heaven, from whence descended down sparks of fire, which entered into her heart, that are called Influences; and these sparks we saw after issue forth from thence again, and mount more ardent, and with redoubled splendor. We saw, likewise, issuing forth from the heart of that Holy Lady, a most mild, serene, and clear light; a light even more beautiful than that of the Sun, which they told me was Charity, Faith, and Hope, where-with that Holy Lady was replenished. I perfectly saw, in that Holy Blessed Being, those three excellent and high Virtues, which are termed Theological. --- I saw Faith, who said, I believe lively, which ingendered the second Virtue, that is Hope. And this said, I hope with a most certain and assured Hope. From these two, first joined together, proceeded

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ceeded a third, which is Charity. This Charity said, I love ardently ; and by this the two others were united, in the strictest and warmest embraces : and then these three Virtues appeared to be no more than one, although they are really and truly distinct. Here I remarked, that this resembled well the mystery of the Holy Trinity. Yes, Pastor ; and it is very true, replied Clearfightedness. The Holy Trinity is in the soul which possesses these three Virtues. It is its image, and its resemblance ; for, in her the Father lives, giving her increase to Faith : the Son and his passion form Hope, and the Divine Spirit inlightens and gives flames to Charity. The Father transforms this soul by the Memory ; the Son, by the Understanding ; the Holy Ghost, by the Will. These three powers of the Soul have, in effect, a very near relation thereunto. All these are different and distinct, and, notwithstanding, that soul is but one. I was, at once, both intirely astonished, and charmed with so many beauties and lights, so many sweetnesses and delectations met together ; because, with that blessed soul the Angels sung, the Cherubims were in contemplation, the Seraphims joined in love, and myself quite dissolved in ecstasy, to see so many surprizing wonders and miracles at one single view. I would, most willingly, methought, have staid there for an eternity : but Clearfightedness said to me ---- Let us descend, Pastor ; let us go : there are other things below, which attend and expect you, that are not so agreeable, but yet are very necessary to be known by one that is a Pastor.

VISION XV.

The Pastor is conducted, through the path of Negligence, to the gate of the palace of the Spirit of the World.

I Descended with much, and, indeed, with very much regret, from this most delightful prospect, from whence we discovered the whole nether globe, afar off prostrate, and diminished by the distance of its removal. As I was casting a look below, I saw clear and transparent clouds fleeting beneath our feet; but interspersed, however, with some dimnesses, and obscurities, that lay scattering here and there, in the middle whereof I descried written the word, *Imperfection*. These clouds opened themselves, as if one should draw a pair of curtains, which represented to our view persons good and holy, who still retained some small blemishes and disorderly attachments, from which their hearts had not entirely cleared and disengaged themselves. Clearightedness said to me, Look there, Pastor, there are good people, but yet they labour under imperfections; observe, likewise, at what a vast distance they are removed from us.

This Vision being passed, I descried another region covered over with a more dark, obscure, and gloomy cloud, where I plainly remarked to be written the word, *Wearisomness*. The persons that we saw there, as Clearightedness told me, were very well in grace; but they made no advances, in order to arrive at Perfection,

Perfection, remaining always charged, and clogged with passions more heavy than the first I had but lately seen: however, they were only guilty of venial transgressions. But, continued Clearfightedness, God assisting them, if they make good use of his graces and favours, they come to Perfection. If, on the contrary, they neglect them, they fall into a worse, and more perilous state, which is the profound abyss of the Spirit of the world; which she represented, that instant, to my view. I there saw thick clouds, dismally dark, and dreadfully black; some bellowing, big with thunder, others spouting forth Cataracts, launching thunderbolts, and flashing blue forked lightnings. The word CRIME appeared there too too visible, in large and capital characters. Beneath these clouds, all sorts of vices were seen to reign, as Detractions, Murmurings, Sensualities, Thefts, Factions; and a number of many other abominations.

Clearfightedness said to me, look how holy Perfection, and ardent Charity, sit at an infinite distance above these miseries, insomuch that they do not see or hear any thing of all this noisy calamity. But, Pastor, continued she, to the end that you may take a nearer view, and that you may conceive a greater horror of things, that are in their nature so horrible as these, you are to follow me. ----- I followed her, always accompanied by Holy Desire, Fervour, and Reservedness; none of whom left me any more. Clearfightedness led us through a path, very short, and very easy to proceed in, quite contrary to that by which we

had ascended ; the enterance whereof is called *Occasion*, and the path *Negligence*.

We saw, as we descended from that holy land, upon the barks of trees that were planted all along the side of that path, certain words written to the following purport, *viz.*

What signifies it ?

One may do that well enough.

That is no great harm.

I will not make any confession of it.

It is no more than a single imperfection.

I am young, I have still time enough before me, to render myself perfect.

And a number of other such like sayings, and inventions. That which surprized me was, that in an instant, as it were, we found ourselves led insensibly down by this unlucky path below those tempestuous clouds, near the gate of the palace of the Spirit of the world. I was so astonished, that I cried out, Who is it that has brought us so swiftly hither ? and who has, so suddenly, transported us from the region of light, to that of darkness ? O Holy Perfection, where are you ? Pastor, said Clearfightedness to me, there are certain things, that enter by the door of occasion, and that lead through the path of Negligence, which we are apt to believe to be of little or no consequence ; mean while, one falls insensibly down through that path from Sanctity to Imperfection ; from Imperfection, to Evil ; and from Evil, to enormous Sin. Consider the time that you have taken, and how much labour, pains, and sweat, it has cost you to ascend to Perfection ; and with what facility, and

and promptitude, you have descended from so holy a place. O my God! cried I, how much it behoves one to watch in the way of a spiritual life! Hence it comes, that our Saviour has so often repeated this most important, most comprehensive admonition, *Vigilate, watch.*

In fine I found myself just at the same place, where my good Angel left me, when he took, and withdrew me out of the hands of *Self-love*, and hindered me from entering into the palace of the *Spirit of the World*. I there, likewise, found again that good angel who said to me, Well, Pastor, undoubtedly, you must have seen very good things. I, that instant, threw myself at his feet, quite ravished at this review of him: saying to him, O blessed spirit, what a consolation do you give me by affording me this happy meeting with you here. I have, in truth, beheld great, and wonderful things, which have yielded me abundant cause of satisfaction, and which cannot fail of turning to my very great advantage. Pastor, replied my good angel, I have been always with you; for the angels are always at the elbows of those, whom they are ordered to guard and conduct. I was there, when you committed a fault in the apartment of Consideration, for which *Lecture* reprimanded you. I was present there, when *Truth*, in another place, convicted you of a falsehood; and when those of your own company treated you as an ignorant in the house of Prayer. I am present with you, at all times, and in all places, and I see all your faults. You are there too, said I to him, to lift me up, where-ever I am likely

to fall. Yes, replied he, and very gladly and for the future, I will accompany and assist you more particularly, because you are going into places, where you will encounter with greater risques and dangers. The Virtues, which you have been lately visiting, might, likewise, be able to serve you, as so many angels and guards. But, it is not the same among the Vices, and yet it is requisite, that you should go among them, to know them ; because you are a Pastor. It is in those places that I shall be most necessary to you ; and, at those words, my angel disappeared.

At the same time, I cast a look round the country, where I perceived, at a distance, the first young man, who had formerly deceived me, in leading me to the same place. Recollecting perfectly well that it was *Self-love*, I immediately shewed him to all my company. Holy-Desire told me, I was very quick in remembering him ; and why, said he to me, was you not as quick in knowing him at first, when you took him for your guide, and suffered yourself to be led and directed by him ? The reason is, answered I, because I had not then seen the Science of Salvation.

Let us go, said Clearfightedness to me, it is necessary for us to go and see the vices that reign in the palace of the Spirit of the World. As we took our road on the same side of the way, on which Self-Love was ; perceiving he did not see us, at which I was much amazed, I stepp'd up, and took him by the sleeve, and I began to shake him very heartily, saying to him, come hither, Traitor ; you saw me quick enough,

enough, when you had a mind to deceive me; why will you not know me now? you shall give me ample satisfaction, and pay dearly for what you have done. Self-love began to frame excuses, that he had never deceived me, never knew me, swearing vehemently, and taking abominable oaths, that he never so much as once saw me in all the days of his life. You are a most monstrous prevaricator, said I to him, it was here, on this very spot, that you would have betrayed me out of endless life, and it is here that you shall end your days.

Then Fervour cried out, Be of good courage, Pastor, kill him, give him no quarter. But Reservedness came up, and said to me, What do you think to do? let him alone, rather remove from him although you have fast and safe hold of him, as it may appear to you. It is a nimble, active, and subtle creature, who, without much trouble, will be able to make you, once more, his captive. As for Self-love, continued Reservedness, it is much better to let him alone, and despise him, than to pretend to get the better of him, by laying hold, and grappling with him. Clearightedness, likewise, enjoined me to leave him, because, by contemning him, one the more easily gets the better of him; and affirmed, that it was downright folly to think of killing, or destroying him, a thing utterly impracticable, he having so many lives as he had; and that it fared with him, as it did with the lopped heads of the Hydra, which recovered continually new lives, insomuch, that there was no such thing as extirpating him.

She added, that the-deceiver never dies, and that there was no disengaging from him, but by death. --- I admired, that being so near him he did not perceive that I saw him. ----- But Clearfightedness told me, that Self-love was very blind, blinding, likewise, all those, that received him into their company ; and that he constantly believed, that no-body ever saw through him in any action he undertook. I desired to be informed; if Self-love, knew when he told a lye. Clearfightedness answered me, that he believed he never told a lye in his life ; that he was an animal of so short a memory, that he had no sooner used one of his artifices, but he forgot it the next moment, as much as if no such thing had ever been ; and that whatever evil he committed, it always appeared to him as a virtue, and that it was a great benefit to the person, whom he ruined by it. That is most certain, replied I ; for, when I left him, at the request and persuasion of Reservedness, he cried out; Only see what harm I have done to this Pastor ; for, had I done even what he is pleased to accuse me of, would it not have been all for his good and perfectly for his own benefit?



VISION XVI.

A true Prospect of the Portal belonging to the Palace of the Spirit of the World, which the Pastor was not able to know again, when he came to see it.

I Went off from this accursed engine of deceit, and made up, with my company, towards the portal, that leads into the palace of the Spirit of the World. We came to a gate, before which we found a little square, that was a perfect dirty, miry bog. For mean and vile walls were thrown up about it, that were composed of no better materials than muddy earth. The portico was pitifully poor, and low; over which there was nothing but an old piece of rotten wood, that ran across it; upon this piece of wood were written these words,

SORROWS, AFFLICTIONS,
VEXATIONS, INFAMY.

Clearsightedness said to me, Come, Pastor; make your entry, this is the portal of the palace of the Spirit of the World. I turned towards her, asking her, very seriously, whether she was in earnest? But she, pressing me more eagerly, said again, Pray go in, I am very serious with you. — Under favour, replied I, I have seen, before now, the gate of the palace of the Spirit of the World; and it was when I came first into this country. I

then took time and leisure to consider it. I saw beautiful and lofty columns, balustrades, admirable gardens; and I heard such exquisite concerts of musick, as might charm the whole world to hear them. The portico appeared to me to be entirely magnificent; upon the frontispiece of which were written these words in very bright and visible characters of gold,

GLORY, JOY, REPOSE.

That which you are now pleased to shew me, O Clearfightedness, bears not the least resemblance to what I beheld at that time; sure you have not a mind to deceive me? Pastor, replied Clearfightedness, I have the happiness of being first maid of honour to Wisdom; and therefore, you must, in all reason, conclude, that it is out of my power to be guilty of imposture. It is very certain, that you have seen what you say; and it is equally certain, that that, which you then saw, is the very individual, and self-same thing, which you are viewing at this present minute. I would not have you be any further surprized, or startled about the matter; for, at that time, you had Self-love for your guide, who deceived you, and made you see things quite otherwise, than they really and truly are in themselves. ----- But now as you are with me, and have your eyes opened, and undeceived, you cannot possibly see them otherwise, than they really and truly are in themselves; and as they have ever been from time immemorial, since they first had any existence at all. Neither indeed, are you yourself the same person, as you was at that time. All eyes, that being bleared, or spoiled, lie
under

under a *deceptio visus*, and look at this place; find nothing but magnificence and grandeur; though the quite and clean contrary is true, and it is nothing else, in reality, than what you now plainly see, and discover it to be. For eyes, that are pure, clear, and inlightened, discover every thing to be, what, in effect, it is; not more, nor less. O my God! cried I, what mind would be brought to entertain such a belief, if the very eyes themselves did not witness the truth of it? Alas! how wide, how vastly wide, is the difference of the view, which a man takes of the Spirit of the World, when he remains in his natural darkness, and that survey, which he takes of it, when he is celestially illuminated, and stands surrounded with the clear lights of the Science of Salvation?

The next thing that moved my wonder, and astonishment, was, to see the vast confusion of persons, who were in this palace: and, just as I was upon the point of stepping in with my company, a fellow of an ugly make, and a frightful figure, came rudely up to me, and bluntly demanded of me to pay my entrance-money. What can all this mean, said I? are we going into a play-house, to see a comedy? No, we are not going to see a comedy, replied Clearfightedness; though, indeed, the Spirit of the World may well enough be called a real comedy. --- This man, pressing me over-again, cried out to me: Come, pay, if you have a mind to go in; don't you know that I am porter of this palace, and that every new-comer is to pay me entrance, at the door? I turned towards Clearfightedness, saying, What,
does

does this man pretend to play his tricks, and impose upon me? No, said she again, he only acts according to the custom of the place. All people pay for entering into the World, when they pass this gate; a man must either give away his fortune, or his honour, or his time, or else lose his soul.

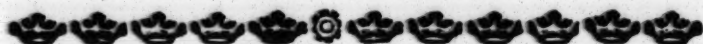
Here I affirmed, that I liked not, at all, those hard conditions; and, that I would, by no means venture in upon any such terms ----- But, Clearfightedness, turning her discourse to the porter, said, My friend, let me tell you, this man is not come hither to make himself a subject to the Spirit of the World; and therefore he owes him no tribute, nor is he obliged to pay him any custom. He is a stranger, and a foreigner, who is come into this country out of curiosity, and therefore, I pray you, do so much as just let us pass, at least, through that breach, which is on the side of the door. At that same moment of time, I saw a little old woman, that put herself under an extreme uneasiness, and cried out to him in a violent passion, not to let us pass without paying. I desired to know of Clearfightedness, who were those persons, so very hungry after money? Clearfightedness informed me, that the man was called *Derriment*, or *Damage*; that the little old woman, who was so eager, and hot, for the money, was *Covetousness*; and that she, who was seated on the heaps of money-bags, was *Avarice*. I thought, and as I thought, I said; that *Damage* the porter of the palace of the Spirit of the World, pretty nearly resembled Experience in the face,
the

the porter of the Science of Salvation.---You are in the right on't, said Clearfightedness. He, there, is the son of this man, he owes his birth to Damage, and to Pain, who is his mother ; and the son got to be made porter to the palace of the Science of Salvation, for living well ; but his perfidious father has taken up this for the place of his abode. So far both of them are alike, that they are, what we call, porters : but there is a huge difference between the nature of their several offices, and the station they serve in.

Fervour, who was thoroughly acquainted with the treachery of the place, desiring to do me all the service in her power, pressed all she could for entrance. Reservedness bade Clearfightedness be upon her guard, and exhorted her to examine well the order of the Science of Salvation, even to the letter, before she ventured to enter into so dangerous a place ; and observed to her, that it seemed to be an act of temerity and rashness to run such a hazard, and what would become of them all, if they should lead the Pastor into a road, where he should hasten upon his ruin, and plunge himself, perhaps, irrecoverably, into perdition. Fervour alledged, that it was absolutely necessary, and a point of duty to go in, because it behoved him to know the Spirit of the World, which is downright treachery and deceit, in order to put himself upon his guard, and fence securely against it. Clearfightedness affirmed, that it was the exact purport of her Commission, that it would be acting according to the very letter of her orders, which expressly com-
manded

manded their going in. ---- At length, so great a number were pressing for entrance, that we passed, among the crowd, without paying. We were no sooner gotten in, but looking upon those stupid busy-bodies, who stood gaping for the receipt of money from all hands, I perceived that they had a knot of young loose libertine fellows, who robbed them of their coin, almost as fast as they took it; and carried off, and played away the booty, which they pilfered; bursting all the while into these, and the like exclamations. O! if these old wretches would but drop off, and favour us with some pleasing proof of their mortality! how happy we should be in the possession of their riches, and what pleasure should we have in gaming high, and playing with their money! See, Pastor, said Clearfightedness to me, one small sketch, one little specimen of the vices, of which you are going to take a view, in this palace. I desired to know who those lads were, and whether they were the children of Covetousness; who, as I had been informed, was a good-bearing and pregnant mother; and fruitful in her generation, because they seemed to reckon so much upon her inheritance, as their own. Clearfightedness told me, that, quite on the contrary, they were the sworn enemies of the old folks, and had a mortal aversion to those antiquated creatures; and that this young fry were called, *Games, Sports, Pastimes, Prodigalities*, and known and distinguished by other such names and titles; and that they were the children of a most despicable fellow, called *Vice*, by a wife of his, that was a
 most

most loose, profligate, and abandoned woman; and addicted to all manner of gaming, whose name was *Extravagant-Indolence*.



VISION XVII.

The Pastor goes to survey the Square of Idleness, and the House of Hypocrisy.

I Desired to be informed, if this palace of the Spirit of the World had not other gates, besides that at which we made our entry into it? Clearightedness made me answer, that there were several of them, which were called the Gates of *Pleasure, Riches, Health, Youth, Ambition*, and a great number of such like alluring names; all which had the same face, and appearance as this; and Damage had fixed a deputy at every one of them, who made all new-comers pay their Entrance.

After we had advanced some spaces, we came to a large spacious square, where we beheld an almost infinite number of persons, promiscuously mingled together without order, and in such crowds of confusion, that it was difficult to guess, how they came to be assembled there in that manner.

I enquired what place it was? and was answered, it was the square of *Idleness*. I there over-heard several dialogues, that were carrying on: some were murmuring at the Government, and inveighing with the expressions of a thousand follies, and extravagancies against it.

it. Others were talking of war, and retailing little invented fragments of idle news, about things, that had never happened. Several filled up their discourses with the characters of some great persons, which they tore all to pieces, and mangled after a savage and barbarous manner. At every cruel sentence which they uttered, some reputation or other insensibly died.

In the midst of all this world of people, I perceived a little man, that elbowed, and shouldered through the crowd at a strange gate, sowing every where a thousand lies, and scattering ill reports, that put all the people in a flame, and excited, what they termed, a general mutiny. I asked Clearfightedness, who that little fellow was, that had such a frightful, ugly, and forbidding look, and appeared to be of so active, so malignant, and so turbulent a spirit? She told me, his name was *Faction*, or Division; the son of a woman called *Pure Malice*, and of a most horrid and abominable fellow, called *Inquietude*.

As this mischief was going on, we were alarmed with a great noise, towards which, all the people, that were assembled there, ran with a furious kind of precipitation. I wanted to know the meaning of it, and was informed, that all this hurry was occasioned by a great prince, who had just made his entry into the palace of the Spirit of the World, attended by a numerous retinue of lords and knights; and that all these people were coming, out of an itch of curiosity, to get a sight of his entry.

The

The consideration of this hurry made me say to myself, How little moment and consequence must these affairs be of, which held these people assembled together, since so light and trivial a circumstance could disperse them in a moment, and make them leave all, that shewed them so full of business before, and seemed of so much weight and moment, as to take up all their thoughts?

Another noise from a neighbouring place succeeded this, and struck our ears with a greater and more sudden alarm; this clamour came from a Girl, that screamed out, as loud as ever her lungs would permit her ---- They kill me, they kill me; help, help; murder, murder, &c. We ran towards the noise, as fast as we could; and when we came up, we discovered four old women committing an outrage upon this young maiden. There was one of them, who, carrying barbarity and terror in her countenance, said to her: I will strangle thee, and be the death of thee. You are very much in the right on't, said one of the others, who looked extremely dry, withered, and pale.

A third put in her voice of encouragement, saying; It is very proper and just you should teach her her due distance, and make her learn whom she is to fear and respect.

The poor Girl trembling, very civilly expostulated with them in an humble and beseeching tone of voice: Pray, why all this inhuman usage? for what reason do you treat me so cruelly? I have not done any of you the least harm, in thought, word, or deed; as God is my witness, and my judge: but a most abominable,

minable, ugly, haggard wretch cried out : I caught her at it ; I took her in the fact ; with these very eyes I saw it.

In fine, being no longer able to endure the sight of so much barbarity, I said to Clearfightedness, Let us succour this distressed fair one. My heart bleeds within me, and it goes to my soul, to stand by, and see this poor maid thus injuriously and wretchedly abused. Then Clearfightedness opened her lips, and with an angelical smile about them, she sweetly said : And so you pity that maiden, do you ? If you would exercise your compassion, pray bestow it, where it will be much more justly placed, upon these wicked women ; for they, mischievous indeed, have need of it. Pastor, continued she, that Virgin is *Innocence* ; she, who menaces her with death, and threatens to strangle her, is *Choler* : The other aider and abettor, who eggs her on, and tells her, she is in the right to commit the murder, is *Envy*. The third, who intended to inforce the accusation against her, by her own ocular testimony, is *Calumny*, a woman quite given over to a reprobate sense, entirely lost to all shame, and abandoned to impudence and falshood.

But, that you may clearly see, and truly know, and distinguish, towards which side the pity of your soul should properly incline ; when you see *Innocence* in calamity and distress ; come up with me a little nearer, and take a closer view of this maiden-sufferer.

This said, Clearfightedness summoned down a ray of celestial light, from above, through which, as through some perspective of divine organization.

organization and workmanship, we saw Malediction crushed, and lying prostrate at the feet of Innocence ; at which sight I was struck with surprize. Clearfightedness said to me, Now take a survey of the Virgin.

I did so, and discovered her to be replenished with joy ; Content brooded in her mind, and spread a serene calm over the hushed faculties of her soul ; she looked beautiful, gay, and fresh, as the fairest morning ; and her eyes shed a radiant lustre like the Sun : two Angels hung hovering in air on each side above her head, which they adorned with a crown of Glory,

Now, said Clearfightedness, turn yourself, and take another view. I, turning, obeyed, and I beheld those old wretches in all the fullness of their deformity. It is really enough to distract the Imagination, to describe the glare of their baleful eyes, which resembling the furies of hell, shot forth sulphureous fire, and blue flames on every side. Their consciences lay openly confessed to my view, which were gnawn by monstrous worms ; their hearts were delivered up a prey to the same corroding anguish, and every kind of horror inhabited within them ; when these objects terrified the sight, and made me start from that visive faculty, which was given me by the celestial ray.

Well, now, Pastor ; said she, what do you think of it ? Now tell me, and sincerely tell me, which of these would you from your heart desire to be like ? and whensoever you shall chance to see any-body suffering, and struggling

struggling with hardships, in the world, whose place would you most willingly chuse, the man's, who suffers hardships, or the man's, who imposes them? I answered, without much hesitation; I should chuse to act the part of the sufferer. Learn then, said she to me, ever hereafter, when you shall behold some virtuously suffering, and others victoriously sinning, to look down with a compassionate regard, and an eye of Christian pity on the most triumphant iniquity; and to bear a kind of holy envy, to burn with a kind of sacred emulation towards those glorious happy wretches, who suffer with the heroick bravery of Christianity. All the evil and misery of this life is sin, and all the sufferings imposed on the innocent, by a cruel and persecuting world, are real benefits, and substantial blessings.

We advanced, still further, till we came into a very retired place, that stood far removed from any neighbourhood, where we overheard the noise, as it were, of disciplines, intermingled with sighs and groans; and I began from thence, to believe that they practised, at least, in this place, something, that was good and holy; and the thought of it filled me with joy. I stood satisfied with a pleasing conviction, that, in the Spirit of the World, as bad as it generally appeared, there were still some remains of piety to be found.

I saw a house, which, by its outside, appeared to be a kind of little hermitage;

Upon the door of it was fixed this inscription,
The Place of SANCTITY.

But

But I perceived upon the spot, after a closer examination, that the letters began to shift, and change themselves, in a surprising manner, into others of a quite different import, and contrary signification; and the word SANC-TITY vanishing from the eye, left the word HYPOCRISY, too visibly substituted in its room.

Clearsightedness then said to me, Pastor, take heed of entering into that place, through this gate, which carries such a mutable face with it, and wears such false and changeable appearances, and follow me. She led us to a little subterraneous door, cunningly contrived, and privately concealed under-ground, which she opened with the golden key of Truth, that she had brought with her.

We entered the house, where we found one of the maid-servants of Hypocrisy very busily dressing some curious delicacies, and preparing a banquet; we asked her where her mistress was? Her answer was, that her lady was retired, and employed in some exercise of piety. However, we went up-stairs to visit the apartments; and, after having gone through some of them, where we found the windows well secured, and shut close, we at last found Hypocrisy in a little beautiful cabinet, or closet, magnificently meubled; and she was seated at a table, making merry with three intimate friends.

The cabinet, where they were feasting, and pampering themselves, was called the *Chest*; which, on the outside, was fashioned like an oratory, or place of prayer; though it was, in truth,

truth, the receptacle of gluttony and luxury. The names of her three friends were Gourmandise, Vanity, and Sensuality. These ladies were attended by a young pert waiting-woman, called Flattery. I enquired, if that girl was not the servant of Vanity ? because I had always heard, and took it as a certain truth that she was trained up under her management.

'Tis very true, said Clearfightedness, that she frequently devotes herself to her service : but, however, Hypocrisy, after all, is the person, who took her earliest into her service, and began to lay the first grounds and rudiments of her education ; being her niece by a sister's side, whose name was Deceit.

Clearfightedness, who is the violent and declared enemy of Hypocrisy, having taken notice, that the word, SANCTITY, was inscribed over the door ; and that all things within, answered so ill to that character, gave rough reprimands, and severe rebukes, to that concealed malignant, that private sinner ; who fain would be excused herself, by alledging, that her motive of eating with those persons, was purely to use the best endeavour she could, to bring them over, in time, to a due sense of their crime, and to work their conversion.

O vile Traitor, as thou art, cried I ; nor was I able to restrain myself from calling her downright liar. This is a copy of thy countenance, a branch of thy trade ; I plainly see through the mystery and imposture ; and can tell, you will become just what they are ; and so will they, too, become just what thou art
at

at present; and that is the pious way, you will all take, of being, alike, converted together.

VISION XVIII.

The Pastor, or Shepherd, goes to take a Review of several Vices; and, amongst the rest, of Self-will.

UPON our going out from this place, we met a lean man, who came out of the house, with a bag of money under his arm, and his hands full of guineas, who ran after the people, crying to them; Come, my friends, come to me, and I will enrich you, I will ennoble you, and make you persons of distinction and honour.

I was much surprized, to see the people scamper away from him, notwithstanding the fair promises he made them. Perceiving afterwards, that those fugitives retired into a house, we had the curiosity to follow them. We entered just after them, into that place, which is called the House of Sloth: and, as it was at noon-day, in the great heat of the sun, we took our stand in the shade, while they, swearing in the sun, as if they had matters of mighty moment to transact, sat down to play away that little money they had.

Soon after, one of them rose up, in great wrath and fury, against the rest. Another, who was much offended at something, which pointed particularly at him, gave him the lie upon

upon the spot ; and that was followed by one affront upon the back of another, till the quarrel grew up to that unfortunate height, that one of them was killed. But the divine Justice, that is always moving in the palace of the Spirit of the World, by the persons of his officers, which are called Sicknesſes, Diſgraces, and Miſfortunes, in order to chaſtiſe the crimes committed there, ordained, that one ſhould ſeize him, and ſend him to the gallies, which they call Pains and Penalties.

I aſked Clearſightedneſs who the man was that ran, loaded with money, after the people, to whom he promiſed ſo much riches and honours ? and who thoſe wretches were, that took no notice of his promiſes, who afterwards fell into ſuch deplorable calamities ? She told me, that the man, who called to them with his hands full of money, was *Labour* ; but, that, thoſe libertines, accuſtomed to lazineſs, like better to retire into the houſe of Sloth, than to believe him, and ſo had met with a juſt chaſtiſement, due to their licentiousneſs, and folly ; ſince they came out loaded with chains, and condemned to pains and penalties, for the term of their lives : whereas, if they had believed that man of wealth, they would have acquired riches and honour. And ſee to what long and hard labour they are condemned, only to avoid a light one, and of little duration.

This, O Paſtor, proceeded Clearſightedneſs, perfectly reſembles what God demands of his creatures, calling them without ceaſe, by his law, and his graces, to a labour very ſhort and moderate

and moderate : however, men, not willing to listen to the divine summons, fall, without thinking of it, into terrible hardships, infinitely worse than those which they imagine to avoid, and are doomed to undergo them for an eternity.

Going out of this house, we entered into a street, which is called *Mischief*, which abuts upon a large and beautiful square, that is called the Square, or place of Fortune : There we saw a criminal pass by, that was led to punishment ; who, all the time he went, was barbarously buffeted by an old woman. A little further off, we perceived the hang-man, whose name was *Chastisement*, waiting to take his head off. That criminal was hated by an immense multitude of people who followed him, and treated him with a thousand outrages ; and not so much as one appeared to have any pity upon him.

I asked *Clearsightedness*, who that unhappy wretch was ? She told me, he was a great criminal, a capital offender, who had committed several murders, and many notorious barbarities ; that his name was *Treachery*, or Treason, the son of a certain woman called *Perfidy*, by a man, whose name was *Rashness* ; and that the woman, who buffeted him, was denominated *Fame* : but, said I to her, how can that be, that this wretch, who is the son of Perfidy, should have killed so many people ? It is, said she, because, having the temper of his father, who is a horrid, odious, and cruel man, as well as that of his mother, evil thoughts come into his mind from his mother's side ; and the

H

temper

temper, which he derived from his father, makes him execute them with the greatest cruelty: For these transgressions he ended his days in this miserable manner, being ill-treated by Fame, punished by Chastisement, hated by the multitude, and not regreted by any person whatsoever.

We heard, next, a great noise, and clamour of several persons, who cried out, Make room, make room; accompanying a lady, sumptuously apparelled in a stuff, which is called *Lacery*. This lady was followed by a prodigious number of men and women, who were, all extremely submissive to her; and who readily obeyed, in all cases, those points which she exacted at their hands. She would not put up with any refusal whatsoever; and if, by chance, it happened that any-body had not done any thing, just precisely, as she commanded it, she resented it with that violence, that she grew mad with fury, and would be out of herself.

We remarked, that, sometimes, after having ordered something, when she saw what she desired was just going to be done, she would countermand it, crying out to the people, Let it alone, let it alone; it suffices that you were willing to obey me, I am contented with your good-will.

This woman went on crying, by fits and starts, I am, I will, I can, I have, I am resolved. She quite tired my patience out, at last, with all these Egoisms, it provoked me to inquire, who that woman was, that was so strangely baughry, and so very full of herself?

I was

I was told, that it was Self-will, a great lady in the world, who would, by her good-will, reduce every-body to the necessity of acting according to her fancy and pleasure. But, said I, why then does she, sometimes, seem not to care whether the thing be done, or no, which she commanded with so much warmth the minute before, and appeared to expect with so much Impatience?

It is, replied Clearfightedness to me, because she has her will, as much by their desisting from what she had first commanded, after she had found them ready to obey her; as when she lets them go thorough, and execute it. And thus, while she seems, by releasing them from what she commanded, to do them a favour, she does them, in reality, none, but rather receives one; because it is certain she rather fulfills than vacates her will, and is still working her own pleasure, and self-satisfaction. If, when she meets with a denial of what she is earnest to have, she is tormented; it is only because her will is not performed, which is the main end, and butt of all her desires.

This, O Pastor; this woman, so haughty in all things, is highly displeasing to Almighty God, and is directly contrary to the divine will of him, who justly demands from us, all, a profound humility, as we are all of us mere nothings. This woman is the daughter of Pride, and all her passion and ambition is to command, and despise all others, who offer to command; which is a second species of Pride, and is termed *Insolence*.

We quitted this proud woman, to get to the place, which is called the Place of Contentment. The streets, which about thereupon, are called Riches, Gallantry, Youth : but, as we arrived there, we saw people coming out of a house, who said, they would play no more. I commended those words greatly. The reason of it is, said Clearfightedness to me, because they have lost their money.

Others, in violent fits of fury, said, that though it should cost them their whole fortunes, and all they were worth in the world, they would revenge themselves of some certain persons, who had cheated them, and swore, that they were no better than thieves. I asked a man, whom I found there what might be the meaning of all this? He told me, that it was a kind of play or entertainment, which they carried on between themselves. I could not forbear smiling at these words, saying to Clearfightedness: Did you ever see such an entertainment before? These people come out like so many furies, or mad-men, ready to fight, and murder one another; and then cry, It is all by way of game, sport, and entertainment.

We went towards one of these houses, where, at the door, I heard some singing very agreeably. I had a strong fancy to have gone in, but Reservedness held me back by the arm, saying: Stay, Pastor; you will hear very well, where you are. Scarce had the man, who sung, made an end of one couplet, or stanza, but another gave him a blow on the face. Immediately he, who had received the blow,

blow, laid his hand on his sword, and, in a single instant, we discovered, through the door, which stood wide open, all the house in disorder and uproar ; some crying out for murder, blood, and wounds ; and others, that they were in danger of their lives, and calling out aloud for help and justice. There ensued nothing but confusion and noise ; the clash of swords, the reports of pistols, the noise of overturned tables and demolished benches, oaths, blasphemies, and terrible execrations.

We descryed, amidst this hideous, and frightful confusion, a number of little ugly-looking black-moors, who, by an infinity of scattered reports, sowed a kind of poisonous poppy, or cockle, which animated, and intoxicated these people so violently, that the disorder always grew stronger and stronger.

I desired to be let into the meaning of all this, which made me tremble with horror, Clearightedness told me, that all this house was the House of *Pleasure* ; and that those little Moors were called Jealousies, Boute-feux, and Incendiaries : that they caused all this havock, and that, by their accursed malice, false tales, and whisperings, they had pushed things to such a height, that, in the end, there happened very frequent and mighty mischiefs.

I perceived directly over-against that place, a most magnificent edifice, which, by its grandeur, appeared to be the palace of some great prince, from whence came out some persons, who appeared with all the marks of discontent, and dejection, while others wore the faces of

joy, held their heads erect and elevated, and walked with an air of alacrity.

I entered into that palace, where I saw a Prince, that was served with a prodigious deal of respect by a woman very humble and courteous, who exerted the utmost of her power and skill to content and please him; which had this lucky effect, and happy turn in her favour, that she could obtain of him almost whatever she would. Mean-while, I remark'd, that for one only favour, which he refused her, after incumbered benefactions, and donations, that she had received from him, she murmured extremely behind that Prince's back; but still failed not to carry fair weather in her countenance, whenever she was in his presence.

Moreover, that woman commanded with matchless haughtiness, and insupportable imperiousness, all others who were beneath her authority. I was surprized to find such strange contradictions, in one and the same person; and that she was so cringing and fawning, on the one hand, and so haughty and severe, on the other; so smooth and diligent in the house of that Prince, so rough and stiff in other places. Pastor, laid Clearightedness to me, that person is *Ambition*, a woman of vast reputation in the world.

That benefited Prince, about whose person she is assiduous, and so submissive, and whom she pulls all to pieces with her tongue, as soon as she gets out of his presence, is he, the very person, who bestows upon her the posts, pensions, and employments, by which she in-
riches

riches herself, as you may see; she speaks ill, to-day, of that person, whom she honoured but the day before: she carries a smooth behaviour towards him, when she would have any new favour from him; the which she has no sooner obtained, but she turns to all, fierceness and ingratitude.

VISION XIX.

A great number of People, that are passing through the street of Time.

WHEN Clearightedness had finished her instructions upon this head, she said to me, Look, Pastor, and behold the multitude of people that are passing through yonder street, let us go and take a nearer view of them. Immediately we came up to it, and found it very beautifully built, long, and spacious; and it was called, the Street of Time. We saw, at the head of all this crowd of populace, a venerable veteran on horseback, followed by a number of old cavaliers, magnificently and sumptuously apparelled, after whom marched many others much younger, and these made a very gallant appearance, passed in extreme good order, and moved forward with a figure of transport and triumph. I was informed, that these were the sons of the former; and they added much to the pomp and lustre of the profession, making a much more flourishing shew than their fathers, who went on before them. The next who presented

themselves to fight, were a world of young maids, ranged and sorted agreeably, as full, as possible, of life and gaiety, and mounted upon little palfreys. In the middle of them all marched a great lady, on a noble jennet, finely and richly caparisoned. That lady wore on her head a noble plume of feathers, garnished with a huge diamond, over which was inscribed in capital characters; **THIS IS LIFE**. She moved forwards, discoursing with a courtier, who was on her right-hand, and applauded every thing she said.

It was he who administered counsel to her, and to him she entrusted all the care and management of her affairs. I over-heard that lady saying, to him, I will go into Germany; at my return, I will act something of importance, then I will take a little rest, and afterwards begin another journey. The courtier answered her with a smiling countenance, but full of deceit, Yes, madam, you are much in the right of it; all this may very easily be done.

On her left-hand we saw an old woman, who was, as I was informed, the sister of the courtier; and she told the lady, that she had years enough before her, of all conscience, to compass all she could wish or desire; that she was not, at all, pressed, in point of time, that she might go on gently, and at her ease, and might make the tour of Italy, before she passed into England. After this great lady, we saw a numerous train of persons of all ages, some on horse-back, and others on foot, who accompanied her with great demonstrations of joy.

Amidst

Amidst all this heap of people, I discovered two men in masques, mounted on light horses, without bridles, running precipitately about, through all ranks and quarters, as if they were in quest of one another. I perceived, that one of these men had his sword in his hand naked, the blade of which being formed of glittering steel, he took care, as much as he could, to hide from view ; but I happened to snatch a sight of these words engraved upon it,

ALL THOSE WHICH I SHALL OMIT TO
MURDER.

The other held in his hand a sword of wood, upon which these words were legibly inscribed,

ALL THOSE, I SHALL MAKE IT MY
BUSINESS TO DESTROY.

Mean while, these two men laid most unconscionably about them, and dealing their blows very plentifully, just as they thought good ; sometimes they would take off one by one, at other times two by two ; and sometimes again whole dozens ; and even whole families and tribes, as I may say, at a single sweep ; all whom, they laid dead, without their having the power to make the least resistance, or defence. I remarked, that the veteran, who was at the head of this vast body, made a halt at a certain mansion, into which he caused all those to be conveyed, who were put to death by those two men.

And it is certain, that, within the length of two streets, through which we followed the procession of the multitude, there was not so much

much as one, that had not received a mortal blow from one or other of those two swords ; and, if fresh crowds had not poured in after them, to supply their empty places, who seemed to be so like them, both in number and equipage, as if they were the self-same individuals, these two men, who made such murdering havoc, and devastation, would have at length been left quite alone, and have met together in one vast and prodigious solitude ; but they continued to repeat their massacres upon these new-comers. There was not so much as a man, or woman, remaining of the first multitude, all of whom were forced to pass, through the same gate, into the same mansion, which looked very dreadful, obscure, and dark. The veteran, who was at the door, when all the others had been carried in before him, went in himself, last of all ; when all this mighty tide of people vanished, at length, into this hidden, and devouring channel, and disappeared, just as if they had never been.

Then, said I to Clear-sightedness. But those, who now appear in the Street of Time, are not the same, as we saw a little while ago. No, answered she, they are not the same people ; but yet it is only the same sight over-again. Ay? --- Pray, then, what may be the meaning of all this shew? said I to her. Who is that veteran? and who that lady, accompanied by the man and woman, that seem to be her counsellors? What men are those that put all the people to death? and what is that obscure mansion, into which they were all

promis-

promiscuously crowded together? Clear-sightedness made me this answer. Pastor, that lady, whom all the world is so fond to run after, is Death. --- Is it Death, said I somewhat startled? on the contrary, she appeared to be Life; was it not written over the great diamond, that buttoned up the plumage, which adorned her head, that she was Life? It is just even so, as it appeared to be, replied Clear-sightedness; and yet, that does not ever the more hinder it from being Death: like-wise, since Life is but a hidden Death, those letters, which appear to be inscribed over a diamond, are only placed over a bit of brittle glass, although it carries so beautiful an appearance, and that glass is called *Flesh*, and owes its composition only to a little dust of the earth, to which a small blast of breath gives all those shining, and lively graces. And then, again, though, on one side, you saw the word, Life, written; the word Death was every jot as legible on the other. And it is this last side, on which one takes a true view, with the most certainty and safety.

The veteran, who is at the head of this prodigious assembly, is called *Century*, and is of a constitution, which is framed to the standard of a hundred years; the men, who, somewhat advanced in age, followed immediately after him, are the Years; those, who succeed, are the Days; and those pretty, lively, little maidens, who came dancing, in the rear, are the Hours.

That man, and that woman, who accompany the fine lady, whom I assert to be Death, concealed

concealed under the figure and type of Life itself, are called, the first, *Deceit*, or Illusion; who has all under his own guidance, conduct, and management: and the other, *Vain-Confidence*, or False-Assurance; who is the inseparable companion of Deceit. Those are the persons, that entertain, and delude Life, in the manner as thou seest; they flatter, they cajole, they encourage, they give present cordials, and fleeting transitory comforts, and deceive at the self-same instant.

The two others, who ravaged all about them, with their swords, are called, *Casualty* and *Decay*; and they are the stern sergeants, the inexorable provosts of Death. He, who terms himself Casualty, is the man that wears the dead-doing instrument of edged, and pointed steel; and the other with the wooden faulchion in his hand, is stiled Decay. Upon the sword of steel are these words,

ALL THOSE WHICH I SHALL OMIT
TO MURDER.

And these upon the Sword of Wood;

ALL THOSE I WILL MAKE IT MY
BUSINESS TO DESTROY.

The plain import of these words, is this; that, during life, whatsoever perisheth by accident or Casualty, which is represented, or emblemed by the sword of steel, which kills at once: that is to say, whatsoever perisheth not by fevers, wounds, and other swift-devouring maladies, shall assuredly perish by Decay; which is shadowed and figured out to us by the wooden faulchion, that kills slowly, and by degrees: and thus there is nothing that escapes them.

them. See, here, how, in the course of Life, by the career of Time, both one and the other are brought to their period, and leave room for those that come after them.

I do most plainly see, O Pastor, continued Clearfightedness, that thou art still solicitous to know, why that veteran, who takes upon him the bulky title of Century, stands to see all those multitudes of people pass, as it were, in review, before him, into yon dark mansion, before he goes in himself, and then claps the gates close after him. You must understand, it is, because all their time passes, and arrives to its full complement within an Age, or Century; though some go sooner, and others, later: then another Age begins, when the stage of the world is filled with other persons; but they all come to the same end, and make the same exit. This is what is represented to thee by that new multitude, that appeared after the first was inclosed in the dark mansions, all which belong to a sorrowful widow, whose name is *Burial*, or *Interment*. She has so vast and extraordinary a talent at devouring, that, though she is swallowing without intermission, her prodigious maw is still craving, and never satiated; and, what is more, all those that do still come, or shall hereafter come, forward into the course of time, must, without exception, make their entry into these self same doleful habitations, through this self-same gate: there it is, that the portal of Time being shut upon them, they must ever bid adieu to this world.

O Sovereign Light! cried I to myself; O Holy Clearfightedness! that which you have
made

made me see in the palace of the spirit of the world, is very contrary to that, which appears there : that, which seems to be alluring, beautiful and floridly beautiful, is nothing but dreadful deformity, and detestable loathsome corruption : that, which shines there with so much false lustre, with so much adulterated splendor, and passes for a solid diamond of inestimable value, is no more than a trivial piece of brittle glass, and it is not, even 'till Death appears, that Life appears to have been there at all.

Upon this I perceived my good Angel, to whom I said, O faithful Angel ! alas ! what have I been beholding here ! what a spectacle have I seen ! if this be not capable of undeceiving me, in conjunction with the miracle, which Heaven has given birth to, this night, in Bethlehem, I am quite lost without resource : But, I hope, through the grace of the Divine Infant, that the Spirit of the World shall never more be able to deceive me ; and that I shall constantly follow the divine lights of the Science of Salvation. --- Look that you always adhere religiously to these pious sentiments, replied to me my good Angel, and return to the manger ; for matins are going to begin : go and sit at the holy office, and join again with the flock. --- Thus have I given you a summary account, with all the particulars, of what the Pastor, or Shepherd, related to me concerning his voyage.

F I N I S.



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